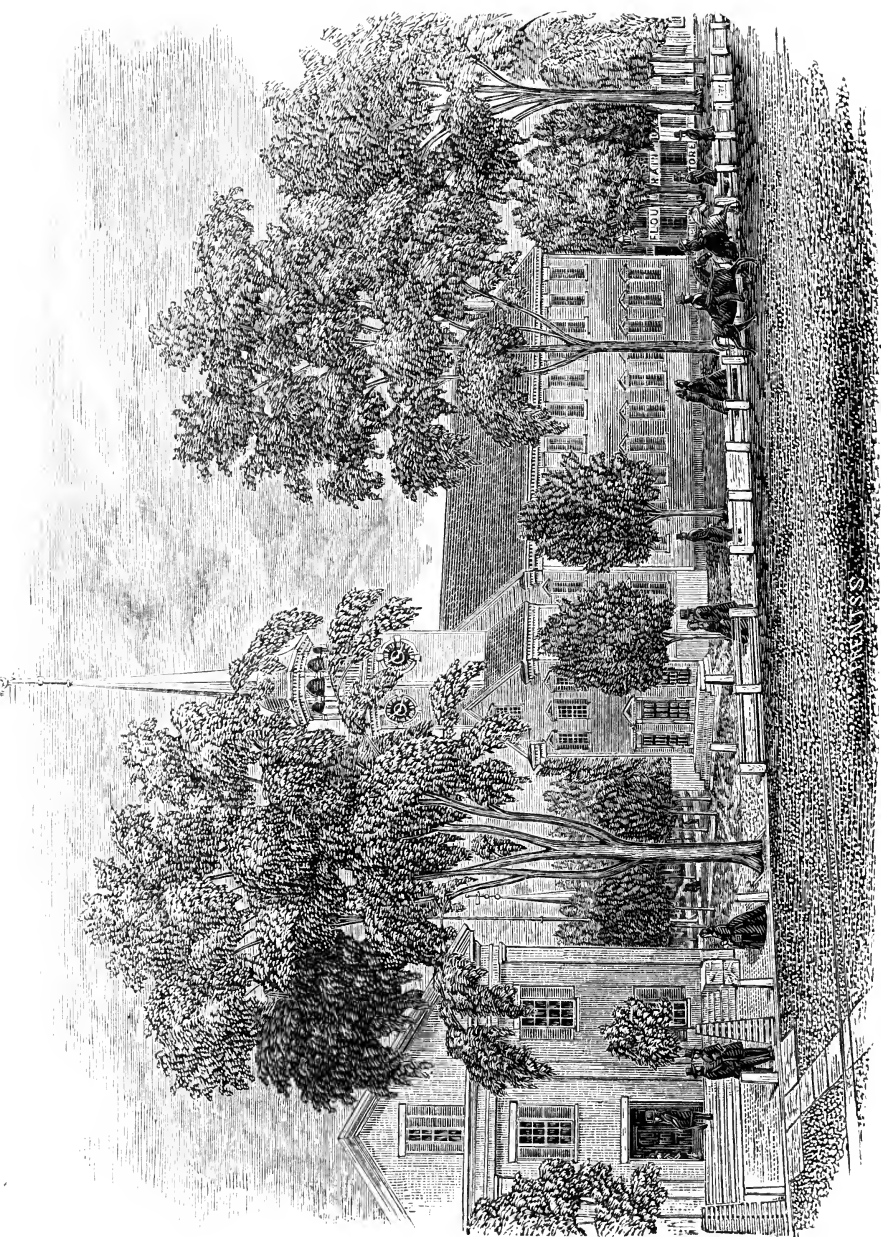




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*Rev Leonard Bacon D. D.
with respects of the Librarian*

A

HISTORICAL DISCOURSE

DELIVERED AT WORCESTER,

IN THE

OLD SOUTH MEETING HOUSE,

SEPTEMBER 22, 1863;

The Hundredth Anniversary of its Erection.

BY LEONARD BACON, D. D.
PASTOR OF THE FIRST CHURCH IN NEW HAVEN, CONN.

WITH INTRODUCTORY REMARKS BY
HON. IRA M. BARTON,
THE PRESIDENT ON THE OCCASION.

AND AN APPENDIX.

WORCESTER:
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REV. LEONARD BACON, D. D.

Worcester Sept. 29, 1863.

DEAR SIR,

By the unanimous vote of the committee of arrangements for commemorating the hundredth anniversary of the erection of the house of worship of the First Parish in Worcester, we have the honor to communicate to you their thanks for the valuable and interesting discourse delivered by you on that occasion, and to request a copy of the same for publication.

We are, very truly and respectfully,

Yours, &c.

IRA M. BARTON,
ALLEN HARRIS,
CALEB DANA.

New Haven, Oct. 19, 1863.

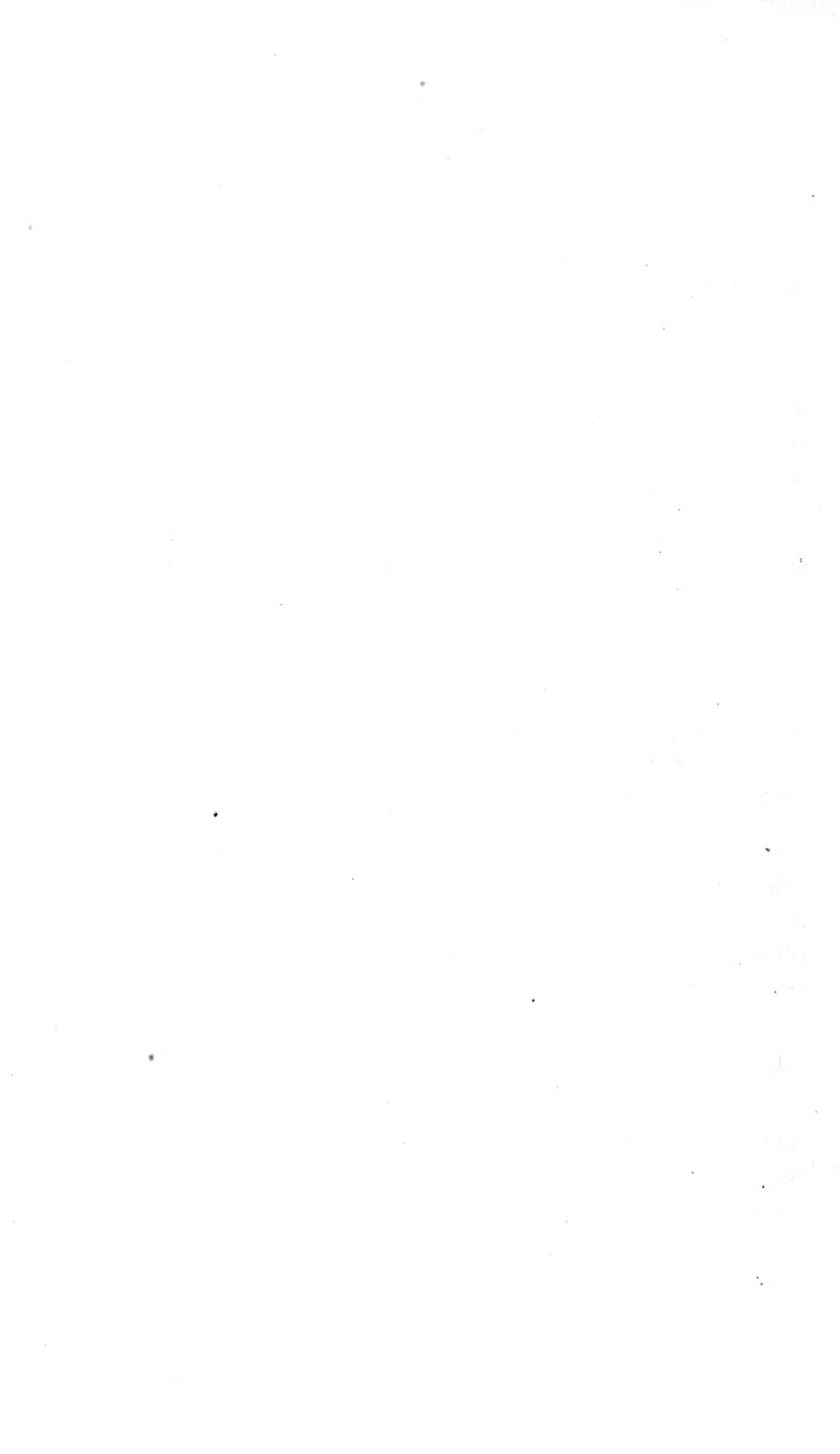
HON. IRA M. BARTON, ALLEN HARRIS, ESQ., CALEB DANA, ESQ.

GENTLEMEN,—In compliance with your request, I now submit to your disposal a copy of the Discourse which was delivered at your late Centennial Celebration. Please to accept my grateful acknowledgment of your courtesy and kindness.

While I accepted as an honor the invitation to perform that service, I could not but be somewhat embarrassed by the consideration that I had no particular acquaintance with your local and parochial history. Your kindness relieved me of that embarrassment by providing that the details which are the special interest of such an occasion should be collected and narrated by one of yourselves, who has performed that service much better than I could have done. With this understanding I accepted your invitation, considering myself as in some sort a substitute for my young friend and late parishioner, your pastor, to whom such a duty so soon after his installation might have been burdensome. May his ministry, beginning a new century in your venerable sanctuary, be commemorated with praise to God, when the second century shall be completed.

Respectfully, Yours.

LEONARD BACON.



INTRODUCTORY REMARKS

BY

HON. IRA M. BARTON.

FRIENDS AND FELLOW CITIZENS :

You are all aware, I presume, of the object of the occasion on which we have assembled. One hundred years have elapsed since the erection of the walls of this Church ; and the Parish worshipping here, have thought the event worthy of grateful commemoration.

The Church was erected in 1763, by the inhabitants of Worcester, then acting in their municipal as well as parochial capacity ; and it was, therefore, originally the property of the town. But after the incorporation of the Second Parish in 1787, the First Parish became the proprietors of the House as the legal successors of the town, and their records as a parish, separate from those of the town, commenced Dec. 24, 1787.

At an adjournment of the annual meeting of the First Parish in the Spring of 1863, upon the recommendation of a committee that had been previously appointed to consider the matter, it was voted to commemorate the Centennial Anniversary of the building of their Church, and to appoint

a committee of seventeen to make the necessary arrangements for the occasion. And this large gathering, not only of present and former members of their own parish, but from other parishes in the city, is one of the results of their labors.

The committee found, upon the authority of a memorandum left by the Rev. Thaddeus Maccarty, the minister of the town, that the erection of their Church was commenced June 21, 1763, and that it was so far finished that public religious services were held in it December 8, the same year, being the day of the annual Thanksgiving. It does not appear that the Church was ever formally dedicated. A Thanksgiving and historical discourse was delivered by Mr. Maccarty on the occasion referred to, which, it is a source of great regret, was not published, and is irrecoverably lost.

Under these circumstances, the parish deemed it not material that the day for this commemoration, should coincide precisely with the day of the first occupancy of their Church. And the committee accordingly fixed upon this day, at this genial season of the year, as more agreeable, especially for our friends from abroad to visit us, than any day nearer the usual period of our annual Thanksgiving.

As this Church was originally of a municipal character, and the property of the town, the committee thought that the occasion called for something more than a mere parish observance. They have therefore invited the attendance not only of members of their own parish that have gone out from them, but other prominent and ancient inhabitants of the town. As the representatives of the city, they have also invited the presence of the Mayor and his predecessors, and the Clergymen of the different religious communions. And as the organ of the committee, it is my agreeable duty to

express to each and all of you on this occasion, their very sincere welcome and congratulations.

I said that the walls of this House were erected in 1763. Those remain much as they were originally; while the interior has been renovated and fitted up with some of the decorations and conveniences demanded by more modern taste. The original interior construction of the House, is indicated by the diagram suspended from the centre of the east gallery, as copied by an ingenious member of the parish, from a folio leaf of the town records. This gallery, however, is a modern intruder. In the centre of the space now occupied by it, stood the spacious pulpit, and the ponderous sounding board suspended over it, while the galleries were confined to the other three sides of the House.

From the pulpit extended the broad aisle to the ample and lofty porch upon the west side of the Church, fronting on the "*country road*," now Main Street. This porch gave access to both, the floor of the House and the west gallery. And it was from its roof, as his rostrum, that Isaiah Thomas, on the 14th of July 1776, proclaimed to the assembled people, the Declaration of Independence, after the document had made a laborious journey of ten days from the city of Philadelphia, where Congress was then sitting.

There were also entrances to the floor and the galleries of the House, by way of another porch at the south, and the bell tower at the north end of it.

The audience room upon the floor of the House was laid out into the large, square, social pews of the day, excepting seven free seats upon each side of the broad aisle, in front of the pulpit; those upon the right hand side, as they entered the House, being appropriated for the men, and those upon the left, for the women. But the increasing demand

for new pews, afterwards usurped the place of all those seats except the two front ones.

At the time of the erection of this Church in 1763, the Rev. Mr. Maccarty, the minister of the town, was in the prime of life, being about forty years of age. He was prominent amongst the provincial clergy, having been the successful rival of the Rev. Jonathan Mayhew, of Martha's Vineyard, afterwards the distinguished minister of the West Church in Boston. After having ministered to the united inhabitants of the town for thirty seven years, he died July 20, 1784, and was interred in the ancient burial place on the Common, near the Church where he so long labored. The town caused a handsome headstone to be erected at his grave, with an inscription since substantially transferred by one of his descendants,* with the approbation of the parish, to the mural tablet, upon the east side of the pulpit of this Church, where the successors of the people of his charge still worship. Higher evidence of his "peaceful Christian virtues," will not be sought by this community.

The portrait of Mr. Maccarty, upon the opposite side of the pulpit, has been kindly loaned for this occasion, by his great-grand-daughter, Mrs. Henry K. Newcomb. It indicates, strikingly, the clerical costume of his day, and is, probably, as good a likeness of the original, as the state of the arts in this country, at that period, could afford.

The candelabra suspended upon either side of the pulpit, furnished also by Mrs. Newcomb, derive their interest from having been decorations of the ancient parsonage, and that the ornamental part of them, was the handy work of Mrs. Maccarty. Tradition testifies to her eminent piety and

*Hon. Dwight Foster.

virtue; and we here have proof of her superior accomplishments for the age in which she lived.

Time does not allow me even to name the prominent members of Mr. Maccarty's congregation. The names of the pew-holders appear on the diagram referred to, inscribed upon their respective pews. Conspicuous amongst these, was the pew of honor at the right hand of the pulpit, assigned to John Chandler, Esq., in recognition of the bequest of forty pounds to the town, by his father, Judge Chandler, to alleviate the taxes upon the poorer inhabitants, for building the Church. The whole sixty one pews were appraised, and the choice of them was offered to the people in the order of the amount of taxes paid by them upon their real estate, respectively, beginning with the highest. In that way, the proprietors of the pews probably became those who were then regarded as the solid men of Worcester. Several of them are noticed by William Lincoln, Esq., in his model history of the town, while there are others, equally worthy of remembrance, respecting whom we diligently seek materials for genealogical and personal history. Any such materials, derived from family records, well authenticated traditions or otherwise, if communicated to Deacon Allen Harris, the chairman of a committee appointed for that purpose, will be gratefully received and appropriately preserved.

The Building Committee of the Church, chosen May 17, 1762, embracing probably the more active business men of the town, were; John Chandler, jr., Joshua Bigelow, Josiah Brewer, John Curtis, James Putnam, Daniel Boyden, James Goodwin, Jacob Hemenway, David Bigelow, Samuel Mower, and Elijah Smith.

It has been ascertained by our respected fellow citizen, Dr. George Chandler, a collateral kinsman of the Chandler

family, that Judge Chandler, the first of the name in Worcester, died August 7, 1762. His son, John Chandler, jr., succeeded to both the civil and military offices of his father, and was described in the same manner upon both the town and Probate records. Hence, to prevent confusion in referring to those records, it becomes necessary to note the day of the death of the father, ascertained from his obituary in the Boston News Letter.

Of the other members of the Building Committee, Joshua Bigelow was repeatedly a representative of the town in the Provincial Assembly. James Putnam was a distinguished lawyer, with whom the first President Adams read law while keeping school in Worcester, a few years before the erection of this Church. David Bigelow was an elder brother of Col. Timothy Bigelow, a member of the Provincial Congress, and, in 1779, the colleague of Levi Lincoln, sen., and Joseph Allen, as the delegate to the Convention for framing the Constitution of this Commonwealth. The Hon. George T. Bigelow, the present Chief Justice of our Supreme Judicial Court, is a grandson of this David Bigelow.

At the time of the election of the Building Committee, they were limited by the town to an expenditure of twelve hundred pounds; and afterwards, at a meeting of the town, May 18, 1863, it was voted "that said committee hire a suitable number of men to raise the new meeting house in the cheapest manner they can, and that there be no public entertainment." The frugality and temperance of the town compare somewhat to the disadvantage of the parish, which, in 1790, at the installation of Rev. Dr. Austin, expended ten pounds seven shillings and sixpence, and that for articles which it would be unseemly to name in this presence.

Such was this House, and such some of the worshippers in

it, one hundred years ago. A further notice of them, with their contemporaries, would constitute a service interesting to the present and future generations of this city.

The first alteration in the interior of this House, was made by the town in 1783. Two of the back free seats of the men, upon the right hand side of the broad aisle, and the two corresponding seats for the women on the side opposite, were taken out, and four new pews erected in their place. They were erected under the supervision of Timothy Paine, Joseph Allen, and Joseph Wheeler, Esq's, as a committee appointed by the town for that purpose. This was regarded as a matter of so much importance, that the pews were sold, in presence of the town, at a largely enhanced price; the two upon the women's, or left hand side of the broad aisle, to Daniel Waldo, sen., and Isaiah Thomas; and the two upon the men's side opposite, to Dr. Elijah Dix and Nathan Patch. Subsequently, in 1805, the parish removed eight more of the free seats, giving place for eight additional pews, and leaving two free seats in front for aged people. Benjamin Heywood, Samuel Flagg and Oliver Fiske, Esq's, were appointed to erect and make sale of these pews. They appear to have been sold to John Green, Ephraim Mower, Daniel Denny, John Mower, Samuel Harrington, Edward Knight, Oliver Fiske and Moses Perry, for the aggregate sum of \$946; indicating that, at that period, the meeting-house stock was in good demand.

But the more radical change in the internal arrangement of the House, was reserved until the year 1828. The sixty-one ancient pews then all gave place to the ninety-two modern *slips* on the floor, and forty two in the galleries, as we now find them. The ancient pulpit and sounding board, with its pendant dove and olive branch over the minister's

head, all disappeared; the eastern gallery was constructed, and the modern pulpit found its place at the north end of the audience room. The porch upon the west side of the House was at the same time removed, and wings being placed on each side of the bell tower, gave to the structure a comely northern, instead of the former western front.

In 1834 the parish applied to the town for permission to erect a Chapel, or Vestry, as it was called, on the Common, at the south end of their Church. The inhabitants of the town, with the better judgment, refused such permission, but granted leave to the parish to extend the whole body of their Church, twenty five feet to the south, thus making its entire dimensions ninety-five by fifty-five feet. This addition was made the following year, involving the destruction of the ancient porch at the south end of the Church, and affording space for a Chapel on the upper floor, and an ample vestibule below, without interfering with the audience room or galleries.

In 1846, the parish fitted up the vestibule below for their Chapel; moved back, in a semi-circular form, the south gallery, from over the rear pews in the audience room, and erected the organ loft upon the floor that had before been occupied as the Chapel, with a convenient committee room or study upon the east side of it. Thus arranged, we find our Church at this commencement of the second century of its existence.

In the summer of 1846, Mr. Appleton of Boston put up one of his best instruments in the organ loft, at the cost of three thousand dollars. It was in part procured by the subscription of individuals; but their interest was afterwards surrendered to the parish, which is now the sole owner of it.

I hardly need say, that these particulars as to the material history of our venerable Church, are more for the information of the generations that are to succeed us, than for any special interest they may possess for the present one.

The situation of the immediate surroundings of this Church in 1763, when it was erected, is worth noting.

In the first place, then, we must annihilate our pleasant Central Park, with its enclosure, and reduce it to a bald Common or training field, for which it appears to have been originally dedicated by the proprietors of the town.

We must next demolish our spacious City Hall, and give the Church an unobstructed northern prospect down the sparsely settled Main Street, which was bounded on the north by the ancient Court House, occupying nearly the same site with the present Court Houses on Court Hill.

To the east of the Church was the Common, with the burying ground upon the east side of it. That ground was generally used for the purpose of burials from about 1730 to 1795, when the town procured the burial ground on Mechanic Street. Some notice of the disposition that has been made of this ancient ground on the Common, is perhaps due to those having friends interred there. At an early period, a heavy stone wall had been laid around this ground, separating it from the Common. This might, indeed, serve as a protection of the ground against desecration from without, but it was found also to serve as a concealment of all manner of desecration from within; and after the ground ceased to be used for burials, it became unsightly and offensive. The wall was removed; and after the organization of the City Government in 1848, it was proposed to remove the bodies to the new rural Cemetery and to level the ground

where they had been originally interred. The public feeling revolted at that idea, and, by the influence of gentlemen whom I now see before me, the project was defeated.

The City Government then adopted the plan of making a perfect survey of the ground, by placing permanent stone monuments just below the surface, and taking the bearing and distance from such monuments to each grave having a head stone. The headstones were then carefully taken up and placed over the graves, about one foot below the surface of the ground. The graves were numbered, and a plan of the ground made, indicating the precise position of each grave, accompanied by an index of the numbers and a copy of the respective epitaphs. Any person desirous of removing the remains of a friend, (an act of questionable good taste,) may thus ascertain its position with mathematical certainty, and accomplish his pious purpose. The survey was made in 1853, by Gill Valentine, Esq.; and the plan, with an earlier and fuller copy of the epitaphs, published by a young gentleman* of this city, of antiquarian taste, is preserved with the archives of the city. Pleasant varieties of our native forest trees were set out in the intervals between the graves, and the ground, from a repulsive, has become one of the most quiet and inviting spots in the city. The massive and elegant monument recently erected over the grave of Col. Timothy Bigelow, will forever identify the spot as the ancient burial place on the Common. It is perhaps further due to the memory of those that repose there, that a substantial Cenotaph should be erected near the centre of the ground, with the names of the heads of the families inscribed upon it.

*Wm. Sumner Barton, Esq., in 1848.

Upon the south side of the Common, near the present junction of Park and Portland streets, was the parsonage of the Rev. Mr. Maccarty.

Upon the west front of the Church was the country road already referred to. Upon the opposite side of the road, the grounds were all vacant, except the Chandler house, or as it was afterwards known, the Bush house. That is entitled to the distinction of being coeval with this Church. It was noticed by the Rev. Dr. Dwight, in his travels through New England nearly seventy years ago, as "the house erected by the late Gardner Chandler, Esquire, and one of the handsomest he had met with in the interior of the country;" the Dr. thus giving a graphic and probably correct idea of the state of rural architecture at that period, by reference to a structure now quite thrown into the shade by the palatial residences upon either side of it. The antiquity of that structure is deduced not only from tradition and the style of its architecture, but from the testimony of the late Judge Nathaniel Paine, who, if now living, would be somewhat more than a hundred years old. In the many pleasant conversations had with the Judge, after he left the Probate Office in 1836, I once asked him for the history of the Chandler house. He premised that "he married his wife from that house; that the main part of it and the north wing were erected before the revolution; that the plan was to add a south wing corresponding with the north, but the troubles preceding the revolution broke out, and the latter part of the plan was abandoned." Those troubles, it is well known, commenced with the Stamp Act, which was passed in 1765, but two years after the erection of this Church; leading to the satisfactory conclusion that the Chandler house and this Church had a contemporaneous origin.*

*At the present time, 1863, Judge Barton is the occupant of this house.

Those ancient landmarks, the sycamore trees in front of the Chandler house and the estate of the Hon. Isaac Davis, opposite the Church, are perhaps worthy of passing notice. They were transplanted from the valley of the Blackstone river, where the sycamore is a natural growth. Having learned the agreeable associations the venerable Judge must have with those trees, to enable me to answer the constant enquiries made respecting their age, I asked him to inform me when they were set out? With a quickness and naivete, which those will appreciate who recollect the Judge, he replied, "I can't tell;—I can remember when the trees were smaller than they are now." This was said in 1836, by a man then eighty years of age, and justifies the conclusion that those trees too must be the contemporaries, if not the antecedents, of this Church.

It would be a pleasant exercise for the imagination to follow out the more remote surroundings of this Church, as they existed a hundred years ago. But this is not the time nor the occasion for such a purpose. It is sufficient to say, that almost everything of an artificial origin, is changed. From the fourth or fifth agricultural town in this county, Worcester has become the third city of the State, rejoicing in a population of about thirty thousand. Our gracefully rounded hills, or as Dr. Dwight more graphically described them, "hills moulded into a great variety and beauty of forms," noticed by strangers as the physical feature of our city, still remain; but instead of the native forest, crowned with the decorations with which the agriculturist and architect have invested them.

On the south we still have the Blackstone and its tributaries; but instead of flowing sluggishly along through their native forests, cultivation has reached their banks, and, at

the least fall, their waters are disturbed by the wheels of the mechanic and the manufacturer.

On the east there meets the eye a most beautiful object that remains as it was, and will remain forever. And if, amidst all the changes in our territory, a question should ever arise as to the identity of the location of the ancient and the modern Worcester, I can imagine no way by which that question could be so readily settled, as by reference to our Lake Quinsigamond and this ancient Church.

As the erection and first occupancy of this Church was signalized by a thanksgiving and historical discourse from the Rev. Mr. Maccarty, the committee of arrangements thought that its preservation for a century, under circumstances of so much favor, should be gratefully noticed in much the same manner. At the time the arrangements for this occasion were first made, the pulpit of the parish was vacant; since happily supplied by the installation of the Rev. Edward A. Walker, from New Haven. And in seeking for a gentleman to address us on this occasion, and while inviting home the pilgrims from this Church, you will think it was befitting that we should invite to the service a distinguished successor of those Massachusetts pilgrims, who aforetime wandered by the "*Connecticut path*," over our pleasant hills, on their way to the Connecticut. And I have the pleasure to announce that a discourse may be expected from the Rev. Leonard Bacon, D. D., of New Haven.

The religious services of the occasion will take place, under the direction of the Rev. Mr. Walker.



HISTORICAL DISCOURSE,
BY THE
REV. LEONARD BACON, D. D.

A hundred years ago, the people of Worcester, in the exercise of their municipal powers, were building a house for the worship of God. The structure "began to be erected" on the 21st day of June, and it was occupied by the congregation on the 8th of December, "the day of public thanksgiving throughout the province." In that house we are assembled, at the invitation of its present proprietors, to recall that year 1763, to compare it with this year 1863, and so to realize the difference between the world in which we are living and the world as it was a hundred years ago.

Some things remain unchanged. "One generation passeth away, and another generation cometh, but the earth abideth forever." Through all that century of years, nature has moved in circles without progress. Year by year the seasons have kept their order; and the vicissitudes of our New England climate, vibrating from almost Arctic cold to almost tropical heat, are just what they were in the year 1763. A hundred times has winter covered the streams and

lakes with massive crystal, and spread the marvellous beauty of the snow over field and forest, vale and hillside. A hundred times the snows and ice have melted in the breath of spring, and vegetation has renewed itself in verdure and bloom. A hundred times the sultry summer has brooded over the hills and warmed the deepest valleys. A hundred times has summer ripened into autumn, and then

“The melancholy days have come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sere.”

yet ever cheerful with the garnered harvest and the feast of the ingathering. The sun that shone upon our fathers' fathers shines upon their graves, and pours on us from the same deep sky the same exhaustless flood of warmth and splendor. The new moon, waxing night by night to complete its silver round, and the full moon waning till it disappears behind the sunrise, are the same as when the workmen on the Worcester meeting-house, a hundred years ago, measured the months from June to December. Nature, in its countless cycles, makes no progress. In its perpetual changes it is perpetually reproducing itself. Its mutability is the steady operation of immutable forces. The record of the rocks, confirming the testimony of the most ancient revelation, testifies indeed that, from one geological period to another, creation was progressive; but nature cannot create. Since the Creator rested from his work and saw that all was good—since man stood upright on the earth, the image of his Maker—progress belongs to the history of man and of God's dealings with mankind. Nature to-day, is just what nature has been ever since the creation was completed. “The sun ariseth, and the sun goeth down and hasteth to his place where he arose. The wind goeth

toward the south, and turneth about unto the north ; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea ; yet the sea is not full ; unto the place from whence the rivers come, thither they return again." "The thing that hath been, is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun." In the sciences of nature, and in the applications and uses of physical science, there is progress — for science is human and enters into human history ; but the facts of nature are as old as the creation. The nature even of man remains unchanged through all human generations ; but history is the record of something else than the mere going on of nature, and therefore it is that history never reproduces itself. In proportion as man, by that proclivity to barbarism which came with the primal apostacy of the race, is brought down to the level of mere nature, and is governed like inferior animals by nothing else than natural laws and impulses, history becomes impossible ; for each successive year and each successive generation repeats its predecessor. History concerns itself not with the uniformity and necessary laws of human nature, but with events that spring from man's intelligence and voluntary power, with the ever-changing condition of man in this world, with the diversified influences which act on human character and human welfare, with the vicissitudes of the ceaseless conflict between good and evil, with the growing dominion of man over the powers and resources of nature, with the moral and religious ideas and the political institutions which elevate or depress nations ; and the basis of its unity, the essential dignity which makes it differ from a record of the weather, must be found in the fact that, consciously

or unconsciously, it records the development, from age to age, of God's august providence over the human race, and of his work of making all things new.

What sort of people were they who assembled under this roof on the 8th of December, a hundred years ago? They spoke our English language; they read our English Bible; they worshipped in the name of Christ; they held a system of religious doctrines essentially the same with the system held by those who now worship in their places; the congregation of 1863 maintains its identity with the congregation of 1763. But they prayed, and read, and spoke with phrases and pronunciations which are now antiquated, and which could hardly be repeated without provoking a smile. They dressed according to their means and their several stations in society, like decent and christian people—at least they thought so; but if we could see them to-day, just as they were apparelled that day—the men with breeches and cocked hats, some with great white wigs, some with clubbed hair, some with pig-tails—the women with many grotesque deviations from the fashionable costume of our day—the sight would be to us astonishing. The most well dressed gentleman in the congregation, or the most fashionably attired lady, would hardly be presentable anywhere but at a fancy dress party, and even there would be greeted with laughter; just as that thanksgiving congregation a hundred years ago, would have been overwhelmed with wonder, and would have lost their go-to-meeting gravity, if by some second sight they could have caught a view of this assembly dressed in the fashions of to-day. They came to meeting, some walking in family processions from one house and another along the village street, others on horseback from the farms—many a wife

riding behind her husband on the pillion, many a damsel behind her father or her brother, probably none in any wheeled carriage other than a farmer's wagon. They met for their Thanksgiving at the call of a proclamation which ended with, "God save the King." In their public worship prayers were offered for the King and Queen and royal family. Their singing was in tunes which with rare exceptions are now long obsolete, and was performed without the aid of organ, flute or viol. The sermons to which they ordinarily listened, were in length, in style, and to some extent in matter, such as would be tedious to a congregation in these days. The most superficial view suffices to make us feel that, for better or for worse, there have been great changes in the world since this "Old South Church," as it is now called, was the new meeting house in Worcester. Three generations have passed, and where are we?

These superficial views, then, lead us to graver thoughts. Let us remember more deliberately some of the great changes in which the century has marked its progress. In so doing, it is necessary for us to think first of the contrast between now and then in the political conditions and relations of our country; for the political history of a country is the frame in which local history, and all the history of opinions, of morals, and of religion must be set, in order to be seen aright.

Our ancestors on this continent had a country of their own from the date of their migration hither. As soon as they had put the breadth of the Atlantic between themselves and their ancestral island, they felt that this was their country. The feeling grew when the first tree of the primeval forest fell before them — when in their first dwellings they established their domestic altars — when first their

ploughshare furrowed the soil — when first their harvests ripened in the sultry air. The feeling that they had acquired a country of their own, became more tenacious at every stage of progress in the formation of their civil institutions. It gained new strength and distinctness from every session of a court, from every new precedent in the administration of justice, from every act of legislation. When they made their arrangements for public worship — when they met in their Sabbath assemblies — when they began to see in each settlement the meeting-house rising in modest dignity among their homes — the feeling that they had obtained a new country, was more and more hallowed by religion. Every birth, every wedding, every sod upon a new grave, added to the sanctity of the feeling. They recognized the tie of a common allegiance which bound them to their kindred in the mother country; they claimed the name of Englishmen, and acknowledged the king of England as their king; but from the day in which Winthrop and his fleet sailed westward — nay even from that earlier day in which the pilgrim church at Leyden planned its sublime enterprise — they never admitted the thought that their New England was to be merely an extension of Old England, or was to be colonized and governed in the interest merely of the English people. From the first they regarded this as a distinct country to which they had transferred their citizenship. Under their charters from their king, or without reference to any charter, they claimed and exercised the right of self-government as political communities. The aspiration for a complete and distinct nationality was inseparable from the design of their migration hither. At the same time they recognized willingly their colonial relation to the country from which they came. They were

English, and their new country was New England. Old England — not Great Britain, but England only — was the native seat of their language and their race. Their country was not only included, like Scotland and Ireland, among the dominions of the English king, but was more intimately related to England than to any other of his kingdoms — though they never regarded it as subject to the legislation of the English Parliament.

One incident of their relation to their acknowledged sovereign was that they were involved in all the wars of England, and especially in the frequent wars between England and France. There was not only a New England on this side of the Atlantic, but a New France, also, which was intended to become a colossal Gallic empire in America. Between England and France there was a constant rivalry for dominion on this continent. In four successive wars, during a period of about seventy years, our fathers were made to feel their dependence on their king and on his British subjects for protection against the power of France. The last of these inter-colonial wars ended in the treaty of Paris, which was signed on the 10th of February, 1763, and which extinguished all the pretensions of France to any territorial possessions on the continent of North America. It is not easy to conceive with what joy that treaty was received in all the English colonies, and most of all in New England, which had suffered most and longest from the proximity of the French power in Canada. For a hundred and fifty years it had been a question, often debated in war as well as in the conflicts of diplomacy and the councils of ambitious statesmanship, whether these vast regions of the temperate zone in North America should be French or English in language, in the genius of their civil institutions,

and in religion. For more than half that period every Indian outbreak on the frontier, every savage atrocity of rapine and slaughter, had been imputed, whether justly or unjustly, to the influence, direct or indirect, of French traders, French emissaries, or French Jesuits. Through more than the life time of two generations the growth of the colonies in territorial expansion, in wealth, in population, in all civilized and civilizing arts, had been hindered by a series of exhausting wars, in which the sacrifices of treasure and of blood were far more disproportioned to the resources of our fathers, than all the sacrifices demanded in the present conflict are to ours. When the Treaty of Paris, signed and ratified, was duly published in America, the joy was universal. Never in our history had so terrible a conflict been brought to a termination so triumphant. A new era of peace and progress had opened. No wonder that immediately after the proclamation of that peace, the people of Worcester felt themselves able to build a new and stately house for the worship of God.

That year 1763 is a cardinal year in the annals of our country. Indeed, our national independence might be regarded as taking its origin from the Treaty of Paris. The people of these colonies were thenceforth no longer dependent on their king for protection against their ancient and most formidable enemies; by their own valor, and by the voluntary and lavish use of their own resources in their own defence, they had contributed largely to the extension of his dominions; they had measured and improved their own military qualities and capabilities by comparison and co-operation with British regulars; and for these reasons they were more able and not less ready than at any former period to assert their hereditary rights against all attempted en-

croachment from the mother country. Doubtless they had no expectation of any early conflict with Great Britain on the question of their rights, for just at that time the feeling of loyalty toward their king, combined with the feeling of a fraternal relation to the English people, was naturally stronger and more general throughout New England than ever before. But while the extinction of the French colonial power had lessened the dependence of the colonies on Great Britain, it had also inspired the British government and the ruling and trading classes of the British people with exaggerated expectations of dominion in America. Immediately after the conquest of Canada, and even before that conquest had been confirmed by treaty, a formidable scheme for bringing these colonies under the legislative power of the British Parliament began to be unfolded. In the third year after the Treaty of Paris, the passage of the Stamp Act through the forms of legislation at Westminster roused the continent to a determined purpose of resistance, and called into being a Congress of the colonies. In the twelfth year of the same era, a second Congress uttered in behalf of the colonies a solemn and unanimous declaration of their rights, and assumed, as the representative body of the American people, the function of addressing the king and the people of Great Britain with words of free and bold remonstrance. One year later, the controversy became a war; blood was shed at Lexington, at Concord, and at Bunker Hill; the Continental Congress created a continental army; and George Washington was Commander-in-chief. In the fourteenth year, the Congress of "The United Colonies" declared the dissolution of the tie that had connected these colonies with the mother country, and with a faithless king; the Declaration of Independence

was given to the world; and the thirteen stripes, with the "new constellation" in its azure field, became the banner of the Union. Just at the close of the fifteenth year, France publicly recognized the independence of the new republic; and as if in vengeance for the loss of the hopes that had been extinguished by the treaty of 1763, that powerful nation entered into an intimate alliance with the revolted colonies of her ancient enemy. Before the twentieth year had been completed, the plenipotentiaries of Great Britain, and those of the United States, subscribed at Paris a treaty of peace, establishing the independence of this nation. Six years afterwards, in the twenty-seventh year of the era which began in 1763, the Federal Constitution, that marvel of political wisdom, had been framed and ratified; and the Colonel Washington of "the old French war" was inaugurated the first President of the United States of America. In the fortieth year (1802), the empire of the new republic, originally bounded by the Mississippi on the West, while a foreign power held and controlled the mouth of that great river, was enlarged by a peaceful acquisition, which gave us the Rocky Mountains and the Pacific Ocean for our western limit, and established the power of the Union, without a rival or a partner, over the "father of waters" from his icy head-springs on the border of the frozen zone to his outlet in the climate of perpetual flowers. At the close of the first half century, from 1763, those former colonies to which the treaty of Paris had unconsciously secured a virtual independence, were in the midst of a second war with Great Britain, a war provoked by the insolent aggressions of that power on the rights of neutrals and the freedom of the seas. I need not remind you of more recent events in our political history; nor of the territorial acquisitions by which our empire

has been extended over a wider area than the Roman eagles ever traversed. Yet, as we recollect to-day what Worcester was, and where it was, when, in the impulse of hope and enterprise, which went through New England from the conquest of Canada, the timbers of this house were framed and raised, a hundred years ago — as we think what New England was, and what America was when first the people met for praise beneath this roof — we cannot but be awed at the strides with which the world's history has been marching, and especially at the progress of history as related to our own country. Nor is there any halt in that majestic march. What may have seemed to some the portents of utter failure and dissolution, are to a wiser faith the signs of progress. Our country, ever since it began the conflict for its independence, and even from an earlier period, has carried, as if in its vitals, a perilous disease. With that disease the vigor of its life has struggled, and we to-day are at the crisis. A civil war more stupendous in its proportions than any that the world has ever seen before — a war in which the art of war has armed itself with new enginery of destruction and of defense — a war which, without involving any other nation, disturbs the commerce, the industry, and the political hopes and fears of the civilized world — is the crisis of that long disease. Nay, if the crisis has been doubtful, the doubt is passing by. The vigor of our national life has vanquished the disease, and slavery, so long our national infirmity and shame, is passing away forever.

The thought of this great war upon our soil, and of the changes which it has developed in the art of enginery of war, leads naturally to another topic illustrative of the difference between the world in which we are living, and the world as it was when this house was set on its foundations. Let us

think of the contrast between then and now, in respect to the dominion of man over the riches and forces of nature. It is a maxim of the religion for which this house was built, that man as created in the image of God, was created for dominion over the material world, and was charged not only to replenish the earth, but to subdue it. Nor does the Christianity of New England, the religious faith in which God is worshipped here, refuse to acknowledge, that in the consummation of that renewing work for which God came into the world in the person of his Son, the idea of man's rightful dominion over this visible world, with all its riches and all its capabilities of ministering to human welfare, will be completely realized. In this respect the century, since 1763, is distinguished above every other century on the roll of history.

Some deliberate recollection will be necessary before we can comprehend how slow had been, through all preceding ages, the progress of man's dominion over nature. Certain inventions essential to civilization are, of course, older than the dawn of history — such as the art of writing, the art of making cloth from wool and from certain vegetable fibres, the use and fabrication of metals, including the reduction of them from their ores, and the art of navigation in its earliest rudiments. Certain tools are older than history — such as the axe, the plough, and the spindle; and certain mechanical powers — such as the lever and the screw. Other inventions, less ancient, are yet so old that their date cannot be ascertained — such as the pump, and the simple machinery by which the power of falling water, or of the wind, was applied to the work of turning a millstone for grinding corn, and far older than either, yet later than the flood, the art of making glass. But how slow had been the progress of inven-

tion through all the ages of ancient civilization ! How slow the progress of knowledge ! and especially of the application of knowledge to practical uses, for the common welfare of mankind ! The ancient civilization which fell in the fall of the Roman empire, was more inventive of luxuries for the few, than of conveniences and comforts for the many. In its tools and implements of labor, and especially in its contrivances to increase the productiveness of human labor, by subsidizing the forces of nature, it was poor. It could build, in its imperial magnificence, temples, palaces, aqueducts, which are even at this day the wonder of the world. Its sculpture too was such as modern art admires and imitates, with hardly a hope of equaling it. But it had no contrivances to facilitate the processes and aid the efficiency of labor, to cheapen and multiply the ordinary comforts of life, or to cheer and adorn the homes of the lowly. The new civilization which slowly arose from the ruins of the old, began with no new inventions, and no new subjugation of nature to the service of man. But in that new civilization there was a new force, derived from the fresh vigor of the northern races who had conquered the Roman power, and were learning to appropriate the arts as well as the riches of the empire they had conquered. The Christian religion, modified indeed, and deformed with superstition, yet not wholly neutralized by the mixture of error, was working like leaven among the nations that had received it with their conquests ; and thus the new civilization began to be, in distinction from the old, a Christian civilization.

Yet it is only within the last hundred years, that the distinctive character of the Christian civilization, as related to the physical condition of mankind, has been clearly developed. When the first worshipping assembly was gathered

in this house, the age of those inventions which characterize our civilization, had not yet begun to dawn. The progress of knowledge and of art, since the downfall of the Roman empire, had contributed only a few inventions to alleviate the burthen of human labor, to multiply the comforts of human life, and to extend and establish man's dominion over nature. What were the chief of those inventions in more than a thousand years of history? The invention of gunpowder had given to mankind a new force, not only for destruction, but for a thousand peaceful uses. The invention of clocks and watches had been substituted for the more awkward methods by which the ancients measured and marked the divisions of the day, and had contributed to the advancement both of astronomical science and of the art of navigation, while at the same time it had been making men feel the value of the hours and the virtue of punctuality. The invention of the telescope had given a new character to astronomy and a new impulse to all science. The mariner's compass had made it possible for ships to strike out boldly into unknown seas, to discover unknown lands, to sail around the globe, and by giving an indefinite enlargement to commerce, had contributed indefinitely to the riches of the world. When this house was built, the art of printing, without any material improvement since the age of Guttenburg, had been slowly demonstrating, for about three hundred years, the possibility of a universal diffusion of knowledge. The physical sciences, as inaugurated by the author of the *Novum organum*, had hardly begun to yield their fruits in practical contributions to the uses of human life; and science and industry had not yet learned their legitimate relations to each other. The world had not yet found out, what is now so widely understood, that in the

sciences of nature every discovery has its use in some practical invention.

But how rapid has been the progress of discovery and invention since this house first received under its roof a worshipping assembly. At that very time Arkwright, in England, was toiling to perfect his spinning machine, which four years afterwards became successful, and begun to be a power in the productive industry of England. The invention of the steam engine having been long in progress, became a fact in 1765; but what the steam engine was to do in the world—to what infinitely diversified uses it would be applied—not even the genius of Watt, the final inventor, could have conjectured. In 1783, John Fitch, of Connecticut, exhibited an abortive steamboat on the Delaware, at Philadelphia; but it was not till 1807, that Robert Fulton, of Pennsylvania, after many years of toilsome and baffled endeavor, succeeded in converting the dream into a reality, and launched upon the Hudson a vessel, which was actually propelled by the steam engine, and which stemmed the current from New York to Albany in thirty-three hours; but if any man even then had predicted the results of that invention as they exist to-day, he would have seemed insane to men of common sense. A hundred years ago, Franklin had already made the discovery [1750] which identified the electric spark with the lightning, and had applied it in his invention of the lightning-rod; but what else was soon to be discovered in the same direction, what other identities then unsuspected would soon be brought to light, and what results were to come of such discoveries, none could dream. A hundred years ago the nations of Eastern Asia had been clothed through immemorial ages in cotton fabricated by the simplest processes of manual labor; and cotton, indige-

nous also on this continent, was beginning to be manufactured by similar processes in Europe; but the material whether imported from India or from America, was too costly for universal use. Two years later, Eli Whitney was born in a neighboring town, almost within the sound of the Worcester meeting-house bell; and he, at the age of twenty-seven [1798], invented the machine which separates the fibre of cotton from the seeds. But little did he then dream of the results which were to come from his cotton-gin. No human mind could have conjectured, sixty-five years ago, that in consequence of that invention, taken in connection with others, cotton would become a power in commerce, in politics, in the counsels of diplomacy, in literature, in morals, and even in religion — would be proclaimed a king — would even be worshipped as a god sitting in the temple of God — would domineer with growing insolence, till at last, in the height of its power, it should fall as other tyrants fall, and, instead of defying God and man with its impiety, should thenceforth be counted among the humblest of God's creatures, and should minister with due tractableness to the universal welfare of mankind. The plant which in consequence of Whitney's invention has been for a time the great support of slavery in its cruelties and its insolence, is now becoming, in the farther development of consequences from the same invention, a powerful auxiliary of liberty and of the world's progress. Having gained its dominion by becoming a necessity of the civilized world, it is losing that dominion to-day, for the very reason that the civilized world cannot be without it, and will not be enslaved by it. The demand for it in the markets of the world is even now beginning to work for the opening of Africa to a new and civilizing commerce, for the development of new industry and of

a better civilization in India, for the establishment of new commercial relations and mutual dependencies throughout the globe. As the first century, since 1763, has demonstrated the power of cotton and slavery, so the coming century is to show the power of cotton and liberty; for liberty at last has snatched that mighty instrument from the grasp of slavery.

Other illustrations of what the century has contributed to the progress of the civilizing arts, and of man's dominion over nature, crowd upon us. Think how much successive inventions have done, within the last hundred years, for the art of printing. Think how the art, which for more than three hundred years after the date of its invention, made no considerable progress, has found new methods and new enginery, till it is now multiplying and cheapening books beyond all calculation, inundating the world with periodical issues of innumerable sorts, and making the newspaper, with its assorted and accumulated intelligence from all quarters of the globe, a daily visitant in millions of families. The science of chemistry had not been born in 1763. Twenty years later, a few experimenters in France and England, and in some other countries, were just beginning to be successful in their exploration of mysteries which had formerly been left in the keeping of quacks and jugglers. But what contributions has chemistry made since then, to the world's riches, and to the resources and results of industry? What has it done for agriculture and for the manufacturing arts, multiplying and diversifying the products and increasing the facilities of labor. One single achievement of chemistry — now so familiar to us that it has ceased to be a wonder — would not have been credited if predicted a hundred years ago, unless the prediction had been attested by a miracle:— Almost all the cities of the civilized world and in our own

country how many villages and even isolated dwellings, are illuminated at night by a method which in former ages would have seemed more marvellous than magic. Substances have been utilized, and have become great staples of commerce and manufacture, which, a few years ago were worthless. The India-rubber gum, now applied to innumerable uses, and recognized as necessary in a thousand ways to human comfort, had grown, and exuded, and slowly decayed in tropical forests, ever since the creation of the world; and nobody had known what it was good for. But Charles Goodyear, of Connecticut, about thirty years ago, devoutly believing that God had not made such a substance in such quantities for nothing, humbly resolved that, God helping him, he would find out what it was made for; and then with the enthusiasm of a prophet and the patience of a martyr, pursued his researches under the depressing force of poverty, and continual disappointment, and contempt, and reproach, and imprisonment for debt, and keen domestic grief, till at last nature betrayed her secret to him, and the world was thenceforth the richer for all his years of labor and of sorrow. Railways had never been imagined at the close of the old French war, nor for a long time afterwards, but railways are less wonderful to us than a good turnpike road would have been to the builders of this house; and such rates and distances of locomotion as devout and learned men in the year 1800 would hardly have thought possible even in the millennium, (there being no distinct chapter and verse of Scripture to warrant the idea) seem to our young people as much a thing of course as a horseback journey at the rate of thirty miles a day seemed to their great-grandparents a hundred years ago. Nay, a generation is already growing up, in whose eyes the magnetic telegraph, flashing

its messages a thousand miles with instantaneous communication, and reporting to us in the morning what happened yesterday in California, is no more wonderful than the magnetic needle pointing northward; and to whom the photographic art, scattering its exquisite pictures through all our dwellings,

“Thick as autumnal leaves that strow the brooks
In Vallomrosa,”

seems as little to be astonished at as the reflection from a looking glass.

It is not merely for the sake of an impressive contrast between the present and the past that I refer you to these facts, but rather for the sake of demonstrating the progress which Christian civilization has made within the last hundred years toward the promised restoration of man's dominion over the riches and the powers of the natural world. There is a grand significance in these facts as related to the future. If we hold that barbarism came into the world with that apostasy from God which degraded man from his original lordship over nature — if, kindling with the prophetic hope that glows alike in the Old Testament and the New, we hear Him who sitteth on the throne proclaiming along the course of time, “Behold I make all things new” — if, in fellowship with prophets and apostles, we see all arts, all sciences, all commerce, all civilization, all improvements and alleviations in the condition of mankind, subordinated and made subservient, in God's providence, to the moral and spiritual renovation of the world — if we see in all these things not only the effect of Christianity infused into the life of nations, but the arrangements which God is making for the universal prevalence and glory of his kingdom in the hearts of men — we cannot but be conscious of a

deep religious awe as we think of the changes which distinguish the century since 1763, above all other centuries, as the period of advancement in the sciences of nature and in those inventions by which the riches and the powers of nature are made available for the welfare of mankind.

If now, remembering the changes to which we have adverted, we imagine to ourselves again the congregation which worshipped under this roof on the 8th of December, a hundred years ago, another view of the contrast between them and us, arrests our thoughts. I have no time to speak in detail, nor you to hear, of the progress which our country has made in wealth within the last hundred years. Yet you will allow me to detain you on this topic for a moment, because here too are facts and principles prophetic of the future.

What was the aggregate wealth of Worcester — the taxable property if you please — as compared with the population, in 1763? And what is it in 1863? But Worcester, it may be said, is exceptional; it has suddenly grown into a city and must not be taken as a specimen. Look, then, at a larger area. What was the aggregate wealth of Massachusetts as compared with the population, a hundred years ago? And what is it now? Or, taking a still wider view, what was the average wealth of every man, woman and child in the thirteen colonies, a hundred years ago? And what is the average wealth of every man, woman and child in the thirty-five United States to-day, after all the destruction wrought by this stupendous civil war? I make no answer to these questions. Let it suffice to ask them. The statistics would be dry and wearisome. The questions themselves, without any consultation of statistical tables, overwhelm us with the contrast between the riches of the

American people now and the poverty of our fathers three generations ago. Any attempt to express the difference in sums of money would simply bewilder us.

But there is an easier and more satisfactory way of conceiving the difference. Think again of the people who came together in this house on the day when it was first opened for the celebration of the thanksgiving. What notions had they as to the necessities and ordinary comforts of civilized life? What sort of houses did they inhabit? In what style were their houses finished and furnished? What did they eat and drink, and wherewithal were they clothed? How much tea and coffee, and how much sugar did each family consume in a year? How many silk dresses, new and old, were there in town? How many families were there that had ever thought of aspiring to the possession of a carpet? Doubtless there were in some rich houses costly sets of china, but how many families were there that drank from pewter cups and ate from wooden trenchers? How many wheeled carriages were there in the whole town, and of what description? How many people were there who had ever carried an umbrella, and how many girls that had ever heard of a parasol? How many pianos were there in the town, or spinnets, or guitars, or other instruments of music additional to the drums and fifes that had so lately learned to play Yankee Doodle in the conquest of Canada? Spinning wheels — the large one for wool and the little one for flax — were in every inventory of household goods, and in the outfit of every bride; but where was there a sewing machine?

This last question touches the root of the difference. Spinning wheels have disappeared from all families, because all spinning is now performed elsewhere at a cheaper rate

by water-power or steam-power propelling curious machinery. A hundred years ago, the era of machinery had not yet begun. With a few exceptions, chiefly of a primitive sort, all productive labor, mechanical and agricultural, was performed by animal strength, human and brutal, and with the aid of tools or implements comparatively clumsy. But now — and in this new and free country of ours above all others — all human industry is supplemented by the giant forces of nature tamed and harnessed for labor. The water wheel and the steam engine are doing what millions upon millions of hands could not have done a century ago in the production of wealth. And not only so, but the strength of human muscles and the deft nimbleness of human fingers are continually becoming incalculably more efficient by the introduction of new mechanical contrivances. The increased production of wealth by the use of sewing machines in families and in all sorts of workshops where stitches are made, if it could be gathered year by year into one great fund, would pay in a few years all the debt which this rebellion is imposing on the nation.

Who then can tell us what our posterity will not have seen at the end of another century? The progress of invention is not yet completed. On the contrary, more minds of high order than ever before are at this moment investigating every possible application of science to the processes of industry and the creation of wealth. Nobody dares to pronounce any attempt chimerical, unless it contradicts the known laws of nature. The invention of machinery and of other contrivances in the productive arts has become a recognized profession like civil engineering. Who shall set any limit to this work of subduing the earth and of appropriating its exhaustless resources? The superiority of

Christian nations over all barbarous and semi-barbarous races is to be more and more developed ; and the riches are to be created by which, if we do not misinterpret the revelation of God's plan, these nations are not only to be advanced beyond all former experience of what Christian civilization may be, but are to spread the glory and the efficacy of the gospel through the world.

And now how shall I speak of the changes which the century has wrought in the Church of Christ? Permit me to reverse the method which I have ventured to use thus far, and which has not contributed so much as I hoped it would to the brevity of my discourse. Instead of referring to the general history of our country and of the world for the illustration of what has been going on here, we may now take the local history as an illustration of the general. The comparison between the condition and relations of this Church as it was a hundred years ago and the condition and relations of this Church as it now is, may be taken as illustrating the progress which the universal Church of Christ has made in this country and in all lands during the same period.

Can the Church remain on its foundations — can it retain its faith and its influence — while such changes have been taking place in the condition of the country and of the civilized world? This Puritan Massachusetts, instead of being, as it was in 1763, a colonial dependency of the British sovereignty, is now a proud free commonwealth, a loyal and equal member of the great Union that spans the continent with its arch of empire. Wars, revolutions, the overthrow of dynasties, and the growth and decay of empires, have been changing the map of the world ever since the century began ; and at this moment the civil war which

convulses our nation is felt through the world. Forces that had no recognized existence a century ago, are revolutionizing the industry of Christendom and the commerce of the world, and are extending indefinitely the dominion of man over material nature. The unprecedented increase of wealth, especially in our own country, is producing a style of civilization and a condition of society never known before. The world is seething and fermenting with the effects which such changes are bringing to pass in the habits and opinions, the manners and morals, the aspirations and hopes, of all nations. Many are running to and fro, and knowledge is increased; the domain of science is extended in every possible direction; and everywhere, as at Athens in the days of Paul, there are many who seem to "spend their time in nothing else but either to tell or to hear some new thing." How fares the Church in this crisis of history? Does it maintain its faith and testimony? Does it retain its influence? Does it remain stationary amid all changes, like an old hulk moored in the current on which everything is passing by? Let us try these questions by recollecting some of the changes which this church has undergone since it began to worship under the roof that shelters us to-day.

Of course the external and incidental things of public worship are liable to change in changing times. The building itself has been altered. Its foundations, its frame, its roof, and its spire remain. Its architecture, in contrast with the more solid and more splendid structures of the present age, tells us of other days. But the men who built it, after the most approved models of the New England metropolis, with the pulpit window on one side, and with the salient entries at the two ends and on the other side, with square pews and high galleries, with no arrangement for warming

it in winter and no lecture room, with lofty pulpit and a conspicuous "elder's seat" facing the congregation in official dignity, — would hardly know their own work could they see it now. What would pastor and deacons, and all the gray haired men and women of 1763, have said if, in prophetic vision, they could have seen an organ here? One of the earliest changes after the completion of this house was in the mode of singing. Is it not written in Lincoln's History of Worcester? A controversy had agitated the community for forty years, beginning with the question, "In which way the congregation shall sing in future, whether in the ruleable way, or in the usual way" — whether in conformity to the rules of musical art, with life and spirit, and with something of harmony, — or in the drawling and inharmonious method of a dead tradition. From one step of the conflict, to another, the obstinacy of the conservative element resisted the impulsiveness of the progressive element. At the end of forty-three years it was voted in town meeting, [May 1769] "that the elder's seat be used for some persons to lead the congregation in singing." Four years afterwards, there was a modest attempt to recognize the institution of a choir of singers, but it was not till sixteen years after the building of this house, that the old traditions were finally and ignominiously vanquished. Three votes in a town meeting, made the record of the victory. "Voted that the singers sit in the front seats of the front gallery, and that said singers have said seats appropriated to said use. Voted that said singers be requested to take said seats and carry on singing in public worship. Voted that the mode of singing, in the congregation here, be without reading the psalms, line by line, to be sung." As if to make the victory absolute, it came to pass, on the ensuing Sabbath,

that when the psalm had been announced and read as usual by the pastor, a venerable deacon, insisting on his traditional prerogative, begun to dole it out in the old way, line by line, for the singers; but his voice as he attempted to proceed was drowned by the triumphant choir, and the baffled deacon retired from the meeting-house in tears. The organ was only one remote result of that revolution.

These are only a specimen of the changes in respect to the external things of public worship, which have taken place, within a hundred years, throughout our country. Church edifices are more convenient and comfortable than formerly, often more splendid, sometimes even luxurious in their finish and their furniture. Church music though often rude enough, is in a state of constant revolution, and aspires to be tasteful and impressive. The order of public worship is getting to be a theme of inquiry and discussion; and almost every young minister has his own scheme of further reformation. Conservative men may do well to ask whether there is not a growing tendency in the Church of all names to make public worship an imposing performance — a luxury — a fine art, instead of simple prayer and praise; but nobody dares propose to go backward and restore the external things of our worship just as they were in 1763.

Some changes there have been in the style of preaching, and some in the matter of the sermons. To me personally there is something of an autumn feeling in the fact that of the eight successive pastors who have ministered in this house, I have had some acquaintance with all but the first. As for that first preacher in this house, whose death was almost eighty years ago, the preciousness of his memory among his people is testified by the monumental tablet continually before the congregation. In his theological

system he appears to have been a Calvinist of what was then the old school. The phrase by which the first President Adams described him, "Though a Calvinist, not a bigot," is highly suggestive. He was not of the anti-Calvinistic party which had already become strong in Massachusetts; and on the other hand he was not of the party whose more intense and logical style of Calvinism was called "New Divinity," and who were one and all bigots in the sight of such men as John Adams. His theory of the Christian doctrines would seem to have been just that which was held at Harvard College in his life-time. His immediate successor, SAMUEL AUSTIN, was of a different school. The younger Edwards had been his pastor and his theological teacher. He was a New Divinity Calvinist, a man of strong opinions on all the legitimate themes of preaching; and his preaching was of that sort which permits no hearer to be indifferent. The next pastor, CHARLES A. GOODRICH, and the next, ARÆTIUS B. HULL, were beloved pupils of the illustrious Dwight, in whose theology the more violent statements and unswerving conclusions which had made the "New Divinity" obnoxious to so many minds, were wisely mitigated. Good ministers of Jesus Christ were they, worthy to be loved and revered for their work's sake, and worthy to be had in everlasting remembrance. The four that have followed them in this succession are all, save one, among the living. But of their teaching from this pulpit I may say two things: *First*, they all have held and taught essentially the same system of religious truth — the same revelation of God in Christ reconciling the world to himself — which all their predecessors held and taught before them; and *secondly*, the differences among them and their predecessors, in their several ministrations of the one gospel, are a sufficient

demonstration that Christianity — Orthodox Christianity, if you please — is not a dead and petrified tradition, not a syntagma of hard dogmas that must not be examined and cannot be proved, not an iron cage in which minds that ought to be free are imprisoned — but a body of truth touching the deepest and most vital wants of human nature, and stimulating all sorts of minds to free and manly thought on the most momentous themes that can be brought within the reach of the human intelligence. The modern study of the Scriptures by devout scholars admits and traces out the fact, rarely noticed in earlier times, that each of the Apostles whose writings instruct us concerning the personal character and human life of Christ and the grace and truth that came by him, received the inspired and inspiring truth into his own molds of thought, and each gives it out to us in his own peculiar forms of conception and of illustration. Thus, in the last analysis of the New Testament Scriptures, we find not only that each of the four Gospels presents the one personal Saviour from its own point of view, and makes its own contribution to the completeness of our acquaintance with him whom to know is eternal life, but also that the conscious or unconscious crystalization or system of Christian thought in the mind of each Apostle is peculiar to himself. Even so the one Gospel, immutable in its objective reality, is in some degree variously conceived and illustrated not only according to the characteristic genius of different languages and nations, and according to the progress of human thought in the successive centuries of time, but also according to the idiosyncrasies of individual minds. Change indeed is not always for the better ; and there may be changes in the manner and the matter of preaching which seem to be improvements, but are in reality disastrous to the

interest of truth and of salvation. However it may be with the successive changes since first the gospel sounded in this house, we know that in proportion as the mind of the preacher, filled with the love of Christ and with the sense of things not seen, brings the mind of the hearer into direct communication with the mind of the Spirit in the Scriptures—in proportion as the preacher and hearers learn to inquire not what the technical words of human wisdom teach in some catechism or confession, but simply what the Holy Ghost teacheth in the infallible record—in proportion as preacher and hearers escape from the habit of interpreting the Scriptures by some human standard, and learn to measure and test all systems of theology by the Scriptures—in proportion as the preaching of the gospel makes men conscious of their need as sinners and shows them plainly, intelligibly, and practically, what they must do to be saved,—in that proportion there is progress.

In respect to another change there is no room for any doubt among us. A hundred years ago there was only one church in Worcester, and the church stood in an intimate relation of dependence on the town. The duty of supporting public worship was recognized by the laws as a political duty, and the town as a political body had a voice in religious and ecclesiastical questions. In a little more than twenty years after the building of this house, a separation from the worship here was instituted on the principle of voluntary association for the support of religious institutions; and in the year 1787 the Second Parish was recognized by law. To that second parish let the praise be freely awarded, which it claims, of having inaugurated in the country towns of Massachusetts the principle on which all churches in the United States now stand,—the principle

that the support of public worship is not properly a political but a religious duty ; or in other words that while the support of public worship is, like worship itself, a duty incumbent on all, it is also, like worship itself, a duty to be voluntarily and freely rendered. By the establishment of that principle, the relation of the Church to the State, and to all subordinate bodies properly political, has been materially changed. And how much has Christianity, as a power in society, gained by that revolution ? How could the churches of Massachusetts (for example,) have sustained themselves in the conflict about the moral character of the institution of slavery, if the free action of churches and pastors had been constantly embarrassed by a dependence on town meetings or on any other municipal authority ? All history shows that the power of the church, as a Divine institution bearing witness for truth and righteousness, is limited and restrained instead of being aided by political alliances. There can be no doubt that the absolute freedom of the American churches augments beyond all calculation the power of their testimony on every moral question.

But not only has the relation between the Church and the State been changed ; there has been a no less significant change in the purely ecclesiastical relations of this ancient Church. A hundred years ago there was only one church in Worcester, and that one church was strictly Congregational in its forms and Calvinistic in its statements and illustrations of Christian doctrine. How different are its relations now ! Not only is it surrounded by other churches holding the same forms and traditions with itself, but also by churches that worship the one God, through the one Mediator between God and men, in other forms, and in accordance with other traditions doctrinal and ecclesiastical. I

am not going to imply that the diversity of Christian churches, with their separation from each other under various sectarian names and banners, is good in itself. But this I am sure of: In the existing condition of Christianity, the multiplicity and diversity of churches, notwithstanding all the narrowness on one side or the other which produces schism among those who ought to tolerate each other in the same communion, is favorable to liberty of individual thought and conscience among Christians. Will any man deny that it has been so here? Can any fail to see what the tendency is? When the Edwardean Calvinist and the Wesleyan Arminian, having drawn apart into separate bodies, are compelled to recognize each other as "evangelical" and as holding the essential things in the doctrine that is according to godliness, theology has made great progress in spite of theologians; and men begin to see in what direction lies the path to visible unity among believers in Christ.

There is yet another and perhaps still more significant change in the position and relations of the Church. What were the charities and the aggressive enterprises of this Church a hundred years ago? How far, and in what methods, did it recognize the essential aggressiveness of Christianity as related to the misery, the ignorance and the wickedness of the world? In those days the Church cared for itself and for all who dwelt within its parochial boundaries. Beside the ministration of the word in two services of public worship every Lord's day, there was the monthly lecture preparatory to the celebration of the Lord's Supper; there was the regular catechising of the children in the form of the Assembly's Shorter Catechism; there were neighborly charities for the relief of the poor or the afflict-

ed ; and the pastor of the Church, being also an officer and servant of the town, regarded every family in the town, and every individual, as under his official care, so that every house received his official visits. What was there more than this? There was prayer and aspiration for the coming of God's kingdom. There lingered, doubtless, in many hearts a tradition of the labors which Eliot performed a hundred years before among the heathen between Worcester and Boston ; and some elderly people retained a vivid recollection of how the saintly Brainerd, whose biography was a fresh and popular religious book, had worn himself out with toil and hardship among the Indians just this side of Albany and on the line of communication between New York and Philadelphia. Some there may have been to whom the experiment which had been for thirty years in progress at Stockbridge, and in which so distinguished a man as Jonathan Edwards had labored for a while, was suggestive of great things yet to be attempted in behalf of the heathen world. But how unlike is the remembrance of what was a hundred years ago, to the present position of this Church, and of every Christian church in this land, as related to the world that "lieth in wickedness!" How unlike to the aggressive activity of Christianity as now developed here and everywhere! The idea of enterprise and action for the kingdom of God, for the diffusion of Christian influences far and near, and for the conversion of all men "from darkness to light and from the power of Satan unto God," has become in all free countries, and in proportion to their freedom, the most obvious and impressive distinction between the churches as they are and the churches as they were a hundred years ago.

The change to which we are now adverting becomes more

significant to our thoughts as we remember where this Church was a hundred years ago, and where it is now. In 1763 the western limit of Christendom, on this parallel of latitude, was between Albany and Utica, about two hundred miles from the meridian of Worcester. All beyond to the Pacific ocean was savage paganism; and in all that ocean there was not one green isle that had received the law of God. New England was then upon the western frontier of the Christian world. And where are we now? Christian civilization with its Bible, with its Sabbaths, with its schools, with its temples, with the tree of life whose leaves are for the healing of the nations, has extended itself westward beyond the Alleghanies, beyond the Mississippi, beyond the Rocky Mountains. Along the rushing waters of the Oregon, and where the sun, rising from behind the sierras of California, goes down into the western ocean, there are Christian homes and Christian temples. Still farther west the "island-world" of the Pacific is receiving the gospel; and, farther yet, the light, in its circuit round the globe, is dawning on the oldest orient. Protestant missionaries are invading the remotest and most barbarous lands; and all the languages of the earth are receiving the gift of letters that they may record the oracles of God, and are becoming musical with worship offered in the name of Christ. In no period of the same duration since the age of the Apostles has there been so great an extension of Christianity as in the century since 1763.

What then may we not hope for in the future? Some of our grandchildren will be living in the sixty-third year of the twentieth Christian century. What revolutions of empire they will have seen; what progress will have been made in the recovery of man's dominion over nature; what

wealth, derived from sources and productive powers not yet discovered, will then adorn the earth; what victories will have been gained over human misery and wickedness for the kingdom of Christ, it is not for us to know. But we know that God's work of making all things new is not yet completed. That great work of God, now advancing with accelerated movement, will proceed along the ages, subordinating to itself the growth and decay of nations, the vicissitudes of war and peace, the progress of human knowledge and of arts that minister to human welfare, as well as the aspirations and endeavors of all godlike souls,—till earth and heaven worshipping in one grand chorus, and reflecting to each other the glory of their Maker, shall keep the Sabbath of the new creation.

Some things, I said, remain unchanged. Pastors and teachers die, and their memory lingers for a while in loving hearts and then becomes traditionary; but while ye remember them who have had the rule over you, who have spoken to you the word of God, while ye follow their faith considering the end to which their life of faith has led them, ye remember also that "Jesus Christ is the same yesterday, to-day, and forever." Successive generations in the Church move onward to the general assembly and church of the first-born, but the Church of God remains,

"Nor can her firm foundations move,
Built on his truth, and armed with power."

iv We who keep this festal to-day are soon to disappear, for "all flesh is grass and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; but the word of our God shall stand forever." Heaven and earth shall pass away, but thy word, O Christ, shall not pass away! "And this is the word which by the gospel is preached unto you."

ORDER OF EXERCISES IN THE CHURCH.

1.—VOLUNTARY, on the Organ, by Mr. H. L. Ainsworth, the Organist of the Church.

2.—INTRODUCTORY REMARKS,—By Hon. Ira M. Barton, the President on the occasion.

3.—CHANT, by a select Choir in the antiphonal or responsive manner of the most ancient Church, A. D. 500.

Psalm XLVI.

1. *God is our refuge and strength. a very present help in trouble.*
2. Therefore we will not fear, though the earth be removed,
And though the mountains be carried into the midst of the sea,
3. *Though the waters thereof roar and be troubled.*
4. Though the mountains shake with the swelling thereof.
5. *There is a river, the streams whereof
Shall make glad the city of God ;*
6. The holy place of the tabernacles of the Most High.
7. *God is in the midst of her ; she shall not be moved.*
8. God shall help her, and that right early.
9. *The heathen raged, the kingdoms were moved ;
He uttered his voice, the earth melted.*
10. The Lord of Hosts is with us ; the God of Jacob is our refuge.
11. *Come behold the works of the Lord,
What desolations he hath made in the earth.*
12. He maketh wars to cease unto the end of the earth,
He breaketh the bow, and cutteth the spear in sunder ;
He burneth the chariot in the fire.
13. *Be still, and know that I am God.*
14. I will be exalted among the heathen,
I will be exalted in the earth.
15. *The Lord of hosts is with us ;
The God of Jacob is our refuge.*
16. The Lord of Hosts is with us ;
The God of Jacob is our refuge.

Amen.

4.—INVOCATION, By the Pastor, Rev. E. A. Walker.

5.—Hymn, lined off to the Congregation, by Dea. Allen Harris, in the "usual way" of A. D. 1763.

Ps. 103—verses 17 to 22 inclusive. New England Psalm and Hymn Book, 1762.

Tune—"WINDSOR,"—Called in the Scottish books of Psalmody, "DUNDEE."

1. Who fear the Lord, his mercy is
On them from aye to aye ;
So, likewise doth his righteousness
On children's children stay.
2. To such as keep his cov'nant sure,
Who do in mind up lay
The charge of his commandment pure,
That it obey they may.
3. The Lord hath in the heavens high
Established his throne ;
And over all his royalty
Doth bear do-min-i-on.
4. O ye his angels that excel
In strength, bless ye the Lord,
That do his word, that hearken well
Unto the voice of 's word.
5. All ye the armies of the Lord
O bless Jehovah still :
Ye ministers that do accord
His pleasure to fulfill.
6. Yea, all his works in places all
Of his do-min-i-on,
Bless ye Jehovah : O my soul,
Jehovah bless alone.

6.—READING OF THE SCRIPTURES, by the Pastor.

7. PRAYER, by Rev. Seth Sweetser, D. D.

8.—HYMN, by the Choir, with accompaniments of stringed instruments, in the manner of A. D. 1800.

A Version of Psalm XLIV.—*Tune*, NORTHFIELD.

1. Lord, we have heard thy works of old—
 Thy works of power and grace,
 When to our ears our fathers told
 The wonders of their days ;
2. How thou didst build thy churches here ;
 And make thy gospel known ;
 Among them did thine arm appear,
 Thy light and glory shone.
3. In God they boasted all the day,
 And in a cheerful throng
 Did thousands meet to praise and pray
 And grace was all their song.
4. As thee, their God, our fathers owned
 So thou art still our King ;
 O, therefore, as of old to them,
 To us deliverance bring.

9.—DISCOURSE, by Rev. Leonard Bacon, D. D.

10.—PRAYER, by Rev. Willard Child, D. D.

11.—HYMN, written for the occasion, by Mrs. E. A. Walker, and sung by the choir, with organ, in the manner of A. D. 1863.



Tune—"ANTHO," composed by Edward Hamilton Esq., the Musical Director.

1. The Aloe, in the Northern clime,
Gathers, its strength from sun and rime,
Transmuting into healing leaves
Whate'er from Nature it receives.
2. But not until a hundred years,
The glory of its life appears,
The sweetness, treasured hour by hour,
The Century crowns with perfect flower.
3. And thus our ancient Church O, Lord !
Has scattered healing leaves abroad ;
A hundred years its influence bless,
Thousands its saving power confess.
4. O, let this natal-day behold
Its strength and fragrance all unfold ;
Accept the glory of its days,
The blossom of its garner'd praise.

D O X O L O G Y .

Congregation join. — Old Hundred.

Praise God from whom all blessing flow,
Praise him all creatures here below,
Praise Him above ye heavenly Host,
Praise Father, Son and Holy Ghost.

12.—BENEDICTION, by the Pastor.

The church was quite filled by a large, intelligent, and much interested audience. The choir under the direction of Edward Hamilton, Esq., consisted of about forty members, invited from the different choirs of the city, and their performances gave great satisfaction to the audience.

APPENDIX.

1—PROCEEDINGS OF THE PARISH, AND OF THE COMMITTEE OF ARRANGEMENTS.

At the Annual meeting of the Parish, March 30, 1863, it was voted to choose a committee of seven, to see what action (if any) the Parish would take for the proper observance of the Centennial Anniversary of the erection of their meeting house; to report at an adjourned meeting. And Col. James Estabrook, Dea. Allen Harris, Daniel Ward, Dea. Caleb Dana, Dea. Richard Ball, Samuel A. Porter, and Daniel Tainter, were chosen.

At the adjournment, the committee reported in favor of the commemoration of the event; that a committee of fifteen should be appointed to make all fit and proper arrangements for the occasion; and that as the expense must be very considerable, it should be defrayed by subscription. This report was accepted, and the following committee appointed: Col. James Estabrook, Dea. Allen Harris, Dea. Richard Ball, Daniel Ward, Waterman A. Fisher, Samuel A. Porter, Calvin Taft, Aury G. Coes, George A. Chamberlain, William G. Moore, Dexter H. Perry, Dea. Charles A. Lincoln, Franklin Whipple, William D. Holbrook, and John Boyden. To these were added Dea. Caleb Dana and Ira M. Barton.

The Committee met in the Chapel May 7, 1863, and organized by appointing Col. James Estabrook, Chairman, and William D. Holbrook, Secretary.

Ira M. Barton, Allen Harris and Caleb Dana, were chosen a committee to procure a person to deliver a discourse on the proposed occasion; to divide the committee of seventeen into appropriate sub-committees and report at an adjournment, May 21st.

They accordingly reported in favor of dividing the committee of arrangements into sub-committees, upon the following subjects, and such committees were appointed, to wit:

ON COLLECTING FACTS:

Allen Harris,	Ira M. Barton,
Daniel Ward,	Caleb Dana,
George A. Chamberlain.	

ON INVITATIONS:

Caleb Dana,	Waterman A. Fisher,
Samuel A. Porter,	Richard Ball,
James Estabrook.	

ON DINNER AND LEVEE:

Richard Ball,	Charles A. Lincoln,
Waterman A. Fisher,	Calvin Taft,
Samuel A. Porter.	

ON MUSIC:

John Boyden, Wm. D. Holbrook, Franklin Whipple.

ON FINANCE:

Calvin Taft,	Wm. G. Moore,
Charles A. Lincoln,	Aury G. Coes,
Allen Harris,	Dexter H. Perry.

The general committee also appointed Ira M. Barton as President for the occasion, and Col. James Estabrook, Marshal, with John Boyden and Samuel A. Porter, and such others as the Marshal might designate, as assistants. Subsequently, the following gentlemen were so designated as Assistant Marshals: William D. Holbrook, William H. Jacobs, John D. Lovell and Jonathan B. Sibley.

At adjournments of the General Committee, the following gentlemen were appointed Vice Presidents: Henry Goulding, Osgood Bradley, Luther Stone, Henry Prentice, Stephen Taft, Dana H. Fitch, Alfred Parker, Luke B. Witherby, Dr. J. E. Linnell, Augustus N. Currier, Daniel Tainter, Walter R. Bigelow, Samuel Smith and Simeon Clapp. *Samuel W. Kent*

The Rev. Leonard Bacon, D. D. of New Haven, Conn. was unanimously chosen to deliver a discourse; and Tuesday, September 22, 1863, at 10½, A. M., was appointed the time for the services in the Parish Church.

The committee on invitations, with the approbation of the gen-

eral committee, issued notes of invitation to the several classes of persons referred to by the President in his introductory remarks, to which there was a liberal response either in person or by letter.

NOTE ON INVITATION.

CENTENNIAL CELEBRATION.

Worcester, Sept. 1st, 1863.

To

Dear Sir :

The First Church and Parish of the City of Worcester will commemorate the One Hundreth Anniversary of the erection of their present House of Worship, by a Centennial Celebration, on the twenty-second day of September, instant.

A discourse will be delivered on the occasion by Rev. Leonard Bacon, D. D., of New Haven, Conn.

Services at the church will commence at 10½ o'clock, A. M.

The undersigned, in behalf of the Committee of Arrangements, respectfully and cordially invite you to be present and unite with us in the services and festivities of the occasion.

CALEB DANA,	}	Committee on Invitations.
SAMUEL A. PORTER,		
JAMES ESTABROOK,		
W. A. FISHER,		
RICHARD BALL.		

The committee were also authorized to present tickets for the dinner to the choir, and to aged and infirm members of the church and parish.

The Committee of Arrangements met in the Chapel on Monday, Sept. 28, 1863.

On motion of I. M. Barton, it was unanimously voted, that the thanks of this committee be presented to the Rev. Dr. Bacon for his valuable and interesting Discourse, delivered on the occasion of the hundredth Anniversary of the erection of the House of Worship of the First Parish in Worcester, and that he be requested to furnish a copy of the same for publication.

On motion of Dea. Richard Ball, I. M. Barton, Dea. Allen Harris and Dea. Caleb Dana were chosen a committee to communicate the above vote to Dr. Bacon, and also to publish his Discourse and the proceedings of the occasion.

At a subsequent meeting of the Committee of Arrangements, they voted that the following matter be embraced in the publication. In addition to the introductory remarks of the President,

and the Order of Exercises in the Church, an Appendix, embracing,

1. An epitome of the proceedings of the Parish and Committee.
2. Sentiments and proceedings at the table after dinner.
3. Proceedings in Mechanics Hall.
4. Historical Notes.

2.—EXERCISES AT THE DINNER TABLE.

After the services in the church, the invited guests and holders of tickets, under the direction of the marshal and his assistants, proceeded to the Bay State House for dinner.

An agreeable re-union was had in the *saloons* of the Hotel, and at three o'clock, P. M., the company, consisting of about three hundred gentlemen and ladies, sat down at dinner; the blessing being invoked by the Rev. Dr. Alonzo Hill, the minister of the Second Parish.

The exercises after dinner, commenced with the remark of the President, that having occupied the attention of the company so long in the church, the residue of their time belonged to their respected invited guests; from as many of whom as practicable, we were all desirous of hearing. Before, however, giving sentiments calling for particular responses, he desired to give utterance to one, which in the present exigency of the country, and upon all occasions, whether grave or festive, was first and uppermost in his own mind, and to which he knew that the whole company would very heartily respond. Our former respected minister, the Rev. Horace James, is at his chosen post of duty, as Chaplain of our 25th. Regiment of Volunteers; and a large number of the young men of our parish, with many comrades from the other parishes of the city, early volunteered in defence of the Union, and as our first sentiment, we give you,

1. OUR COUNTRY AND ITS BRAVE DEFENDERS.

The President then remarked, that the favor with which the sentiment was received, indicated that the company regarded disloyalty to the Union as treason; and if so, a want of proper respect for our City Government, must be, at least, *petit* treason. As the representative of that government, we are happy to recognize the presence of our Mayor, with his predecessors, and it is a pleasant fact, for the truth of which we have the satisfactory testimony of his honored mother, that he is a lineal descendant, on the

maternal side, of those distinguished benefactors of the Old South, the Judges Chandler; bearing the Christian name of one who was long a prominent member of that parish, and subsequently the principal founder of the Central Church. In the expectation that we may hear from him, we give you as a sentiment,

2. *Our City Government :*

Identified with no particular sect; by supporting public order, they cherish and sustain all.

His Honor, Daniel Waldo Lincoln, the Mayor of the City, responded to this sentiment, remarking, that with a slight variation of dates, this hundredth anniversary of the erection of the Church of the first parish, would answer for the hundred and fiftieth anniversary of the incorporation of the town of Worcester, with which the parish was originally identified; concluding with a sentiment of respect for its founders and friends.

It is befitting that we should now hear from the distinguished first Mayor of our city. We might allude to the high executive and judicial offices, which he long and ably sustained in the Commonwealth. But on this occasion, we have to speak of him as our former local Chief Magistrate. And of his services in that behalf, it is but just to say, that as the first Mayor of the city, he gave the form and direction to the administration of our city government, that have commended it to the continued favor of our citizens. We have received a whole handful of sentiments, complimentary to our honored guest, but none to which this company will more heartily respond, than the simple aspiration for

3. *The prolonged life and health of Ex-Governor Lincoln.*

To this sentiment the venerable ex-Governor responded with the buoyancy of youth, and the wisdom of age. Amongst his recollections, those of the Rev. Dr. Austin, who was installed as the minister of the Old South in 1790, were peculiarly interesting. He described the Doctor as having been a "perfect Boanerges" in the pulpit; while out of it he was much addicted to the peaceful pursuits of agriculture, and was, by no means, unmindful of the amenities of social life. Of the successor of Dr. Austin, the Rev. Charles A. Goodrich, he spoke as a man of fine taste, and one of the most amiable men in the world. But the ex-Governor ingenuously stated the fact, that in his younger days, when a member of the Bar, he had been the counsel of Mr. Goodrich in some unfor-

tunate difficulties, so that his auditors might judge what deduction, if any, should be made from his favoring testimony, on account of his relation to his client.

The President then adverted to the fact appearing elsewhere in these proceedings, that nearly all the clergymen of the Old South had been drawn from the state of Connecticut and Yale College; and amongst them, the last but not the least, the present incumbent of the pulpit. This fact no doubt suggested the following sentiment, which the company will, at once, recognize as coming from one of the ancient and patriotic members of our Home Guards.

4. *The State of Connecticut and Yale College.*

They have generously supplied our Church and Parish with many worthy pastors; but they have always been careful to keep in reserve a powerful home force.

By this, the President remarked, the author of the truthful sentiment, no doubt meant, that with all their liberality in supplying others with ministers, they had always managed to save their BACON.

To this sentiment the Rev. Dr. Bacon, notwithstanding his interesting service of two hours, in the pulpit, responded with the ability and aptitude, for which he is always and everywhere distinguished on such occasions.

The President resumed, saying that it had been customary to award to the Old South the honor of the maternity of the other parishes in the city. If so, the second parish must be regarded as her first born. At first, not cherished with the utmost affection, but *set out* in much the same way that Abraham and his wife set out Hagar. Not that this people became Ishmaelites. For though they soon became a strong people, they have always dwelt amongst their brethren of different persuasions, in great social harmony.

It is a remarkable fact that the Second Parish, incorporated in 1787, has had but two pastors, the Rev. Aaron Bancroft, D. D. and the present incumbent of the pulpit. And it is difficult to say which we most admire, the devotion of these distinguished clergymen to their people, or the constancy and liberality of their people in sustaining them. The name of Dr. Bancroft has gone into the civil and ecclesiastical history of the country. His successor still

lives and labors, enjoying the respect of us all. You will cordially respond to the sentiment,

5. *The Second Church and Parish.*

Distinguished for their able and peaceful pastorates. May they long continue to rejoice in the light of their city set on a HILL.

The Rev. Alonzo Hill, D. D., the minister of the second Congregational and first Unitarian parish, responded to this sentiment.

In answer to the note inviting his presence on the occasion, the Dr. said, I am glad you are to commemorate the building of your Meeting House, one hundred years ago. It will be *our* commemoration as well as yours; for the ancestors of my parishioners were then of your parish, and took a part in the erection of your edifice. We are your child, though somewhat stubborn and wayward you may have deemed us.

I thank you for your courtesy, and shall take pleasure in uniting in the services and festivities of the occasion.

In the course of some interesting remarks, Dr. Hill said, that though they felt an interest in the material of the Old South, they felt a much greater one in the respect and good will of its proprietors. And in the larger charity of the age, he hoped that we might all be united in an earnest and common faith, which shall sustain us in the impending trials of the country.

The Chair next alluded to the Central Church as the second child of the Old South. The names of Waldo, Salisbury and McFarland, are signalized as the munificent benefactors of this church. Its ministry commenced with the Rev. Loammi I. Hoadley, succeeded by the Rev. John S. C. Abbot, the well known author, now engaged in writing an elaborate history of our great rebellion. To him succeeded that ripe scholar and most amiable man, the Rev. David Peabody, afterwards professor of rhetoric in Dartmouth College; equally loved in life, and lamented in his early death. Of the present incumbent of the pulpit of this church there is no occasion to speak. His character may be read in the affection and respect with which he is regarded not only by his own religious communion, but by all his fellow citizens with whom he has so long resided. He will not fail to notice a sentiment dictated by sincere respect for his church, its ministers and founders.

6. *The Central Church and Parish.*

Honored in its early and munificent benefactors, and in a pious and learned ministry.

To this sentiment the Rev. Seth Sweetser, D. D., the present minister of the Parish, responded in a manner very appropriate and effective.

The Chair then remarked, that though we cannot justly claim our neighbors of the first Baptist Society, as our children, for according to the distinguished historian of that society, the honor of its paternity pertained more properly to the late venerable James Wilson, an emigrant from England; yet we recognize them as amongst our best friends, and offer the following sentiment:—

7. *The First Baptist Society.*

The success of their first half century is the earnest of a glorious Centennial.

The Rev. Lemuel Moss, the minister of this society, responded, alluding to their recent semi-centennial celebration of the gathering of their church, its existence thus embracing just half the years since the erection of the Old South. He gracefully complimented their senior sister church, and expressed his best wishes for her continued prosperity.

The President next alluded to the obligation of the committee of arrangements, for the aid afforded them in preparing for this occasion, by the American Antiquarian Society, incorporated in 1812. And in return, he would give as a Sentiment,

8. *The American Antiquarian Society.*

Though in its origin much the junior of the Old South, it faithfully preserves the record of things old as well as new.

The Hon. Stephen Salisbury, the munificent President of that Society, eloquently responded to the sentiment, reverently alluding to the age of the exterior of the venerable Old South, while the interior was graced with the beauty and spirit of youth. Mr. Salisbury also alluded, in appropriate terms, to the valuable society referred to in the sentiment, over which he had the honor to preside, and closed with an expression of great satisfaction in listening to the discourse this morning delivered in our ancient Church.

Samuel F. Haven, Esq., the learned Librarian of the American Antiquarian Society, was also present, and in his answer to the note of invitation, expressed great interest in the objects of the occasion.

On the 9th of December, 1862, the first Baptist Church com-

memorated the fiftieth anniversary of its organization, by an interesting historical discourse, which was published. In allusion to that fact, a member of the committee offers the following sentiment :

9. *The Historian of the First Baptist Church :*

By his recent semi-Centennial Discourse, he has made a valuable contribution to church history.

The Hon. Isaac Davis responded, expressing his great interest in the occasion ; and by his remarks, demonstrated not only the truth of the sentiment offered, but, by his long and official connection with the affairs of the city, his entire familiarity with the material history of all its churches and other public buildings.

The President then remarked, that it was understood that the members of the Old South should remain quiet, and give precedence to our invited guests. But the company may think that it is quite time for them to hear from our young pastor.

We ought, perhaps, to premise, that we have taken him not only from the schools, at home and abroad, but also from what we deem no disparagement, a former Chaplaincy in the army of volunteers. For while we did not seek a minister to "preach politics," we should be sorry, especially in the present state of the country, to have one who could not very heartily *pray patriotism*. Under such impressions the following sentiment is offered.

10. *Our Pastor :*

The last, best draft from New Haven ministers. He has been unanimously accepted ; claiming no exemption from duty to his people, his God and his country.

The Rev. Edward A. Walker, the minister of the First Parish, said that it was the first time he had ever addressed a Massachusetts audience on such an occasion. That the recital of our local history for the century past, possessed great interest for him ; while the great and beneficent events in the history of our country for the same period, embracing the birth of our republic and an enlargement of its liberties, gave promise of a coming century, more glorious, if we do our duty, than that which is past.

As to army life, while it had its incidental disadvantages and dangers, it served to awaken energy and develop character, and to make men more tolerant of each other.

The Chair then adverted to the fact, that after the incorpora-

tion of the County of Worcester in 1731, the Old South monopolized nearly all the offices of the Probate Court. The first Judge of that court was John Chandler of Woodstock, Conn., then regarded as within the state of Massachusetts. He was succeeded in the Probate office by his son and his grandson of the same name, residents of Worcester, and the great benefactors of the Old South. To them succeeded the first Governor Lincoln of the same Parish, but subsequently one of the founders of the Second Parish.

In allusion to these facts, the Chair gave as a sentiment,

11. *The Probate Office of Worcester County:*

Though it has got out of the line of the Old South, it has not departed from the line of duty.

The Hon. Henry Chapin of the Church of the Unity, and Judge of the Court of Probate and Insolvency, responded with his usual tact and eloquence on festive occasions, and amongst many other good things, paid a befitting tribute of commendation to puritan persistence and patriotism.

The presence of the Rev. Rush R. Shippen, minister of the Church of the Unity, had been invited, but the committee were disappointed by his absence on account of severe indisposition.

As the third child of the Old South, the Chair then gave as a sentiment,

12. *The Union Society:*

May it prove the union of all who profess and call themselves christians, and bring forth fruit meet for repentance.

The Rev. Ebenezer Cutler, the minister of the Union Society, responded very appropriately, stating that at the formation of his society in 1835, about three-fifths of its members were drawn from the Old South, and two-fifths from the Central Society. He concluded with a tribute of affection and respect for the Old South, with an earnest aspiration that it might long remain the exponent of their common piety and faith.

The President then said, that those of us who had been brought up in the schools, would recollect with what pleasure we had read in the euphonious original, of "the voice of one crying in the wilderness." In these latter days we have no St. John preaching in the wilderness; but true as it is strange, we have an eloquent one preaching in this city. To prove this, we need only call upon the Rev. T. E. St. John, the minister of the Universalist Church.

Mr. St. John answered the call with alacrity and much eloquence. Amongst other things he said that he regarded it as his duty to deal with the present. That in the manhood of the times, he saw the fruit of the religion of our fathers, and that the spirit of New England still lingers around the old places. That it is our duty to push forward the New England spirit of aggression against all bad things; and he saw in the struggle of the war, freedom and religion contending with caste and tyranny. He closed, expressing his happiness that the puritan Old South church led off so well in the recognition of the brotherhood of all working in the cause of God.

Sentiments respectfully referring to the second and third Baptist Societies were proposed, inviting responses from the Rev. David Weston, the minister of the former, and the Rev. Joseph Banvard, the minister of the latter society. But the lateness of the hour and the absence of Mr. Banvard, deprived the company of the pleasure they would otherwise have enjoyed in hearing from those gentlemen.

The committee of invitations received from Mr. Banvard the following note :

Boston, Sept. 21, 1863.

Gentlemen :—

I exceedingly regret that the funeral of one of my family, will prevent me from participating in your pleasant services.

May the Lord preserve you another century, and bless you more than a hundred fold.

I refer you to the Rev. Dr. Pattison, if any report is desired from the third Baptist Church.

Affectionately Yours,

JOSEPH BANVARD.

The Rev. Robert E. Pattison, D. D., Principal of the Oread Institute, having retired from the table, in lieu of his remarks, has kindly allowed us to avail ourselves of his testimony as to the honorable and christian reconciliation that took place between the venerable James Wilson, the father of the first Baptist Church, and the Rev. Dr. Austin of the Old South. Dr. Pattison was the son-in-law of Dea. Wilson, and his testimony is equally creditable to his own christian feelings, and to the memory of two good and prominent men, who, from a temporary estrangement on earth, have now both gone to enjoy perpetual harmony in Heaven.

Speaking of an interview had between Dr. Austin and Dea. Wilson, Dr. Pattison says that "previous to this interview, and as they understood each other better, there had been springing up not only between the two godly men, but between their families, a kindly feeling which at a later period ripened into respect and affection. Amongst the families who most honored Dr. Austin as a public man and pastor, were those who became the sincere personal friends of Dea. Wilson and his family. So much is due to truth and goodness."

After complimentary sentiments to the ladies and the choir, the company rose, and all joined in the air consecrated to social enjoyment, *Auld Lang Syne*, and then adjourned to re-assemble in Mechanics Hall, at 7½ o'clock in the evening.

Our friends from abroad, and members of other parishes in the city were cordially invited to attend the free social re-union, to be held at that time and place.

RE-UNION AT MECHANICS HALL.

Mechanics Hall was well filled at an early hour in the evening, and the exercises were much enlivened by the presence and performances of the Worcester Cornet Band.

In front of the platform was a cabinet of ancient relics and curiosities, illuminated from the chandelabra of Mrs. Maccarty, and pertaining to the history of the Old South Church, which attracted much attention.

Amongst these was the small octavo Bible left by the Rev. Mr. Maccarty, in which texts preached from by him are carefully marked and very numerous. This Bible was published at Edinburgh in 1736, with Rouse's version of the Psalms subjoined, it being the version of the Psalms allowed by the Kirk of Scotland in 1645.

Mrs Maccarty's wedding apron and silver snuff box.

Watch left by Rev. Mr. Maccarty.

Pictures of 1694, from Cornelius Stowell, one of the earliest settlers in Worcester.

Calico and handkerchief printing blocks, used by his son, Peter Stowell, said to have been of the timber of the old meeting house that stood on the same spot where the present Old South stands.

A book, entitled "The Certain Blessedness of all those whose sins are forgiven," (1721,) from Dea. Nathan Perry, grandfather of the present Dea. Samuel Perry, with the cane left by that worthy patriarch, &c., &c.

The President introduced the exercises of the evening with the remark, that it was expected that the Salem Street Church, the youngest of the Congregational order in the city, should pay their respects to the Old South, if not as distinctively their

mother, at least as their eldest sister ; and he called upon the Rev. Merrill Richardson, their minister, to answer for them.

Mr. Richardson responded with characteristic eloquence.

He excepted to the designation of churches as the "youngest" and "eldest," and to the allusion to the men of 1763 as ancient and venerable, and those of the present time as young. He thought Adam the youngest man of his race, because he had the least knowledge and experience in life. Those who had lived since were older, because they had the advantage of his thoughts and experiences. In this sense, each age was older than the preceding, and *his* church was the most venerable of any of those that had been alluded to. He concluded, speaking of the law of progress in mankind, and urging the responsibility resting upon us, to hand down to posterity all the light we may have elicited, with added lights derived from those who have gone before us.

The Chair then read the following sentiment, alluding to the Rev. John Nelson, D. D., the senior minister of the First Parish in Leicester, settled there in 1812.

13. *The First Parish in Leicester :*

We gave them one of the most able and honored clergymen in the Commonwealth ;—they have paid the debt by the constancy and respect with which they have sustained him.

In lieu of a personal response, the committee of invitations received the following interesting letter from Dr. Nelson :

TO CALEB DANA, ESQ.. AND GENTLEMEN OF THE COMMITTEE :—

It is hard, very hard for me to deny myself the pleasure of taking a part *in*, or even being present *at* your Centennial celebration on the 22d of September. It is still harder to resist the kind solicitations of friends to be, at least, present.

But I assure you gentlemen, that with a knowledge of my infirmities I feel I must decline venturing at all on an occasion which I know would to me be dangerously exciting.

I am glad the *inability* I have to plead is of the *physical* and not the *moral* kind which the good minister of my youth, the Rev. Dr. Austin taught me was the kind to which criminality was attached.

My presence, if with you, I am aware could do little more than furnish a somewhat rare antiquity for the occasion. I could tell you of little else than of the vivid impression I received of your venerable church edifice at the age of twelve years, when I first saw what seemed to me a massive structure, with its

porch on main street; its tall steeple and the bird which I believe is still perched on the top.

I could tell you also of what I saw within—first of all, under the stairs, a pair of stocks, formidable looking instruments, indicating that I had gotten into a place of some danger. I remember seeing Richard Knight seize the bell rope, and with his hands fast upon it, swing himself off from the first turn in the banisters in order to give it a vigorous motion.

I remember the high pulpit and the sounding board over it which I often feared would fall upon the minister's head;—and then the large square Pew at the front of the pulpit, occasionally one or two aged men in it, that they might get a little nearer the high elevation from which the word was sounded out—also the pews, generally with the seats on hinges to be raised when the people rose for prayer, for the people then did stand *up* before the Lord. I remember too, and who that heard it does not remember? the unearthly clattering made by the fall of the seats when the people sat down or heard the last Amen.

Nor do I forget the choir, lead by Lawson Harrington, nor the bass-viol nor the violin played by Samuel or Elisha Flagg, nor the good old tunes as Coronation, Russia, Majesty, Ocean, with their Fugues, in which the several parts came round in grand style by a sort of masterly military evolution.

Certainly, I do not forget the venerated minister, Rev. Samuel Austin, D. D.; tall, muscular, with a countenance solemn and somewhat austere—whose preaching was highly doctrinal, able, earnest and often eloquent, and whose prayers were remarkable for their fervency.

To the church and society worshipping in your ancient edifice I feel myself bound by ties of no ordinary strength. My connections with the church as a member goes back more than sixty years. There I worshipped in my youth. There my family have worshipped and what remain still worship. There my venerated father performed the duties of a church officer. The pulpit I have often occupied and always been most intimate and cordial with the successive ministers and people.

Although absent in the body, my whole spirit is with you on this joyful occasion. Your noble church edifice is daguerreotyped on my memory and heart. I love it as it is and *where* it is. Worcester would cease to be Worcester without it. May it remain for other centennial celebrations, and for generations to come, be filled with devout worshippers.

Very truly yours.

JOHN NELSON.

Caleb Dana, Samuel A. Porter, James Estabrook, Waterman A. Fisher,
Richard Ball.

Leicester, September 19, 1863.

In expectation of the presence of both, Dr. Nelson and the Hon. Emory Washburn of Cambridge, the following sentiment was prepared but not announced. Mr. Washburn was a native of

Leicester;—removed to Worcester and became a distinguished lawyer here, and in 1864 was Governor of the Commonwealth. He is now one of the Professors in the Law School of Harvard University.

14. *A fair exchange :*

Worcester gave to Leicester one of the best ministers; and Leicester gave Worcester one of the best lawyers, in the Commonwealth.

The committee received a note from ex-Governor Washburn accepting their invitation, and expressing great regret that a mistake as to the day of the occasion, had deprived him of the pleasure of attending.

The Chair then alluded to a Rev. and learned gentlemen of Worcester, from whom the committee had derived great aid in collecting historical materials for the occasion, and intimated that still farther drafts for his services would probably have been made, were it not for his impaired eye-sight. The following sentiment was offered :

15. *The health of the Rev. George Allen:*

Distinguished for his antiquarian learning; for his kind offices to the Old South Church, and for his valuable recollections and knowledge of its history.

The Rev. Mr. Allen responded to this sentiment with rare tact and interest. He controverted the antiquarian views of the Rev. Mr. Richardson, and held with the late learned and excellent Judge Wilde, that much of the modern light was nothing but a reflection from ancient luminaries. His recollections of the Old South Church and all that pertained to it, were remarkable for their vividness and accuracy. His testimony as to the talents and character of the Rev. Dr. Austen, was in entire agreement with that of ex-Governor Lincoln.

The next sentiment was to

16. *The memory of Rev. Aretius B. Hull:*

Amongst the most grateful and cherished memories of the Old South Church and Parish.

The Rev. Joseph D. Hull of Hartford, son of the Rev. Aretius B. Hull, responded very appropriately to this sentiment, noticing particularly his early recollections of his honored father. (See post, note 14.)

The President then gave as a sentiment,

17. *The memory of the Rev. Thaddeus Maccarty.*

Worthy of being *Fostered* by all; especially by his distinguished posterity.

The company were gratified by the presence of two of the great granddaughters of Mr. Maccarty, Mrs. Alfred D. Foster, and Mrs. Henry K. Newcomb; and the committee received from the Hon. Dwight Foster, the Attorney General of the Commonwealth, and great-great grandson of Mr. Maccarty, the following letter:

Worcester, 21st Sept. 1863.

Messrs. CALEB DANA, &C., &C., Committee of the First Parish,

GENTLEMEN: I thank you very sincerely for remembering me among your invited guests to the Centennial Celebration to-morrow, and regret that imperative professional engagements will deprive me of the pleasure of being present upon an occasion of so much interest to all who love the history and traditions of our city.

I cannot forget that I owe the honor of this invitation to the fact that I am one of the descendants of a clergyman who was for thirty-seven years pastor of the church in Worcester, the memory of whose ministry is still cherished. The venerable minister, who had baptised the children, married the young people and buried the dead for more than a generation, came at length to have an authority and sustain a sacred relation of which comparatively few examples now remain. I trust it will not be regarded out of place for me to express the hope that the gentleman whom you have recently chosen with such cordial unanimity, and who comes to his parochial charge in the freshness and vigor of early manhood may continue—as did my sainted ancestor—in acceptable and fruitful ministration over your church and society as long as his life is spared to labor in his Master's service.

I am, gentlemen, very respectfully, your friend and servant,

DWIGHT FOSTER.

The Committee also received the following letter from the Rev. Robinson P. Dunn, Professor of Rhetoric in Brown University, pleasantly indicating his relationship to the family of the Rev. Mr. Maccarty.

Providence, Sept. 18th, 1863.

Messrs. C. DANA. S. A. PORTER, J. ESTABROOK, W. A. FISHER, and R. BALL, Committee on Invitations.

GENTLEMEN: I thank you for your invitation to myself and wife to attend the Centennial Celebration of the First Church and Parish of Worcester. Mrs. Dunn, who is now in W., will do herself the pleasure to be present. I shall be detained by my duties in Providence. I regret this very much, as in addition to the satisfaction I should have in joining in your services and fes-

tivities, I should welcome any opportunity of uniting with you in a tribute of respect to the memory of that former pastor of the church, with whose family my marriage gives me the honor of a connection.

Hoping that the coming anniversary, gathering up into itself the memories and results of a century, may give to your church and society an impulse which shall not have been spent when your successors shall celebrate the Bicentennial,

I am, gentlemen, yours respectfully,

R. P. DUNN.

The Chair then read a sentiment complimentary to the two surviving ex-ministers, the Rev. Rodney A. Miller, and the Rev. Horace James.

18. *The Ex-Ministers of the Old South Church.*

We respectfully salute him who is a resident in our midst; and gratefully remember him who is absent in the service of his country.

The Rev. Mr. Miller was absent on a visit to his native place, Troy, N. Y., and upon his return home, he expressed much regret at the circumstance that prevented his presence at our centennial anniversary.

The Rev. Mr. James being absent with his regiment at Newbern, N. C., sent to the committee on invitations, the following interesting letter:

Newbern, N. C., Sept. 18, 1863.

DEAR BRETHREN:

I have often said to my friends that if I lived to spend the year 1863 in the "Old South," I would try to gather together all the survivors of that ancient church, with their friends, and hold in that venerable edifice a *commemorative festival*.

In the providence of God, my pastorate ceased near the beginning of the year, and my cherished purpose failed of being realized.

Not so the plan. It has fallen into abler hands, and will, I doubt not, be carried out on the 22d inst. with appropriate rites and observances. Of this the names of the committee appended to the circular of invitation are a sufficient guarantee.

As a member of the First Church in Worcester, and for nearly ten years its pastor, I feel the liveliest interest in all its affairs. The memories of my ministry in it are fresh and fragrant. I am like an unweaned child, and turn towards the dear old church as my mother still. I pray for its peace. I seek its prosperity. I am jealous of its reputation, and grateful for its shelter as my *ecclesiastical home*.

At least until the closing days of this eventful national struggle, and the for-

mation, on my part, of some new pastoral connection, I ask a place, with my dear wife, upon your annual catalogue, an occasional remembrance in your prayers, and a home in your hearts.

That I cannot be at the "Centennial" is a keen disappointment to me.

The profound historic research which will characterize the address of my learned brother who is your chosen organ on the occasion, I shall not wholly miss; for the press will preserve, and the mail transmit to me the Centennial Address.

But the solemn grandeur of the proposed reunion, the tender memories it will revive, the heart-throbs, the hand-graspings, the loving words which will be spoken, the sparkling wit and rallying repartee which may be expected to give point and pith and pathos to the services and festivities of the occasion—all these I must forego. I should enjoy them intensely, but at the present time my duty lies another way.

At this distance from my native home, banished from books, shut out from libraries, and acting almost wholly in the practical, living world, it will be impossible for me to add one item to the historic wealth of your Centennary.

It will however be an addition to the valuable material out of which the honorable record of the Old South Parish is to be compiled, that it furnished one pastor who patriotically stood by the country in the trying days of the American Revolution, and another who was among the first to take the field when the liberties of the people were again betrayed and imperiled. It will always give eclat to the fine old house of worship, that now touches upon three centuries of time, that the immortal *Declaration of Independence* was first promulgated to the citizens of the town of Worcester from the top of one of its antique porches; and we hope that it may be considered in future years an honor no less distinguished, that this church gave to the country in her hour of need, a Pastor, a Superintendent of the Sabbath School, and a score or two of brave men to stand in the ranks where the leaden hail fell thickest, and the thunder of war was loud.

I believe that the ministry of the First Church has always been a patriotic ministry, and the congregation a loyal and patriotic people.

Young *Curtis* and *Estey*, members of the 25th Regiment, now sleeping in death, once belonged to your Sabbath School, and were attentive hearers of the word from your pulpit. They are among the valuable sacrifices you have made to maintain the integrity and glory of our land.

They fell too soon for affection, but not too early for renown. Their names, with others who may be associated with them before the end shall come, might well be inscribed upon a *Marble Tablet* in the dear old edifice, to be transferred to its successor when itself shall crumble before all devouring time.

Of my ten years administration of the pastorate among you, it is fit that others should speak rather than myself. I only claim for my ministry that it was exercised in honesty, earnestness, and freedom. Its fruits were more than I deserved, fewer than I hoped for.

On the whole I look back upon those ten years, more shaded with personal sorrow than any equal period of my life, with feelings of devout and grateful thanksgiving; as one chastened and not killed; as sorrowful yet always rejoicing; as poor yet making many rich; as having nothing and yet possessing all things.

May the tenderness of that affection with which, from first to last, you have regarded me and mine, make happy the life and labors of my beloved successor, and be in the history of the church, like

"Another morn
Risen on midnoon,"

bringing it nearer and even nearer to the glory of God and the Lamb.

I have left the "Old South" to help make a *new* South. The providence of God has plainly pointed out to me this service, and laid it, unchosen and unsought, upon my shoulders. Nor will I shrink from the undertaking.

I *believe* in it, as the most important duty of the hour. Amid humble labors, under reproach and scorn, the indifference of some and the opposition of not a few, I am charged with the work of laying anew the foundations of society in regions where it had wholly fallen to pieces. Be it my effort to build up the social structure not "as it was," but as *it should be*; not on the old principle of an *aristocracy* which is essentially hostile to a republic, tends to rebellion and revolution, and can never be propitiated, but must either o'er master the government or be destroyed,—but on the principle of *personal freedom* compensated labor and natural rights, secured to all by constitutional and local law. *Class* power and *Individual* power are now in deadly conflict. *Oligarchy* has its clutch upon the throat of *Democracy*.

The keenest blade with which our government can defend itself is the President's proclamation of freedom; the only banner under which it can successfully fight is the flag of our *Union*. The contest is not doubtful, unless public integrity, patience and faith shall fail.

If *you*, dear friends; if this great American *people* are *true*, the liberties of this Republic are secure, and every thing is *safe*. But if the *People* *falter* or the *President recants*, then *all is lost*.

I ask pardon for the length of my communication. I could willingly say more, but not easily less. May the fine old structure under the shadow of which you are met to celebrate the feast of ingathering at the end of a hundred years, witness on the 22d. a rarer assembly and be the scene of a holier convocation than it ever summoned before.

May the children throng around that hallowed altar with an eager interest to learn the story of its ancient renown from the lips of the venerable men that yet survive to bless and guide their youth. Let christians kneel upon its pavement with a fresh devotion, while they thank God for the beauty, stability and glorious order of his holy sanctuary. Let them walk about our favored Zion, and go round about her. Let them tell the towers thereof. Let them mark

well her bulwarks, and consider her palaces; that they may tell it to the generations following. For this God is our God forever and ever. He will be our guide even unto death.

And as you sit in your heavenly places, and are rapt in angelic song, or glow with the ardors of devotion, turn we pray you, a look of tenderness towards your brethren in the camp, your companions on the battle-field, your children on the sea, your spiritual offspring in the ends of the earth. And, with the combined benedictions of a century whispering from every beam and timber of the honorable place wherein you stand, make proclamation to all your absent kindred in Christ, saying in God's name, *We bless you out of the house of the Lord.*¹

With truest love and fidelity, I remain,

Dear Brethren and friends, devotedly yours,

HORACE JAMES.

To Caleb Dana, Samuel A. Porter, James Estabrook, W. A. Fisher and Richard Ball, Committee on Invitations.

The Chair then alluded to the Rev. William Barrows of Reading, Mass, as a *young* clergyman, formerly connected with the Old South, and much respected and cherished in Worcester.

Mr. Barrows denied the impeachment of being young, but felt honored by his connection with the Old South church thirty years ago, in one of the best speeches of the evening; giving his recollections of Worcester, he demonstrated that he must have a remarkable memory, if a *very* young man.

The Rev. W. R. Huntington, the young Rector of All Saints Church, being absent on foreign travel, and the Rev. Samuel S. Spear, of Boston, his worthy substitute, having retired from the Hall, the following sentiment, alluding to a distinguished member of that communion, was handed to the chair by one of his respected colleagues.

19. *All Saints Church:*

The fathers of the Old South were not able, like the Jews, to offer one hundred bullocks at the dedication of *their* temple; but All Saints is able to offer *one*, on this occasion, worth more than all of them.

The sacrifice not forthcoming, the following letter from the Hon. Alexander H. Bullock to the Chair, was offered as a substitute:

MY DEAR SIR: I had expected to be present at your festivities to-day, in commemoration of the years and honors of the Old South, but an unexpected engagement which I cannot control, requires me to be absent.

I pray you to assure your brethren parishioners of the respectful and cordial sympathy which, if present, it would be my pleasure to express in my own behalf and for the society with which I am connected. I have lived too long in this town to be indifferent to the annals and traditions of your venerable and consecrated parish, associated as it is with all that is pure in morals, or inspiring in patriotism, or elevating in social life. As a citizen of Worcester I claim to share in the benefits and renown which her historic names have conferred upon this community, and it is my misfortune not to be able in person to make known more fully my respect for all that has been done by the Old South to endear her to every inhabitant. Permit me to say that I rejoice with you in the new lease of life and prosperity which the ancient parish now takes under the pastorate of him who has recently been called to minister at her altar. May her light be perpetual!

I am, sir, faithfully yours,

ALEX. H. BULLOCK.

HON. IRA M. BARTON, Prest., &c., &c.

A letter was also received by the Committee from the Rev. Rufus A. Putnam, of Pembroke, N. H., stating that a little over half a century ago, he was a resident of Worcester, and "heard the prayers and teachings of the venerable Dr. Austin." He expressed great interest in the Celebration, to which he was invited, and invoked the blessings of God upon the church and people for many centuries to come. But the feeble state of his health would forbid his presence on the interesting occasion.

The Chair respectfully alluded to the Methodist Churches, which though comparatively of recent origin, were among the most numerous and useful in the city. Their presence having been invited through their clergymen, the following sentiment was given, alluding to their oldest church and the nearest neighbor to the Old South.

20. *The Park Street Church*: Like

"Siloa's brook, that flowed
Fast by the oracle of God."

May the flow of its healing waters be perennial.

The pleasure of a response to this sentiment from the Rev. Daniel E. Chapin, the minister of the Park Street Church, was probably prevented by the lateness of the hour.

In the course of the evening, Mr. George Hobbs, 2d., an intelligent young gentleman of the parish, read a poem, concluding with the following pleasant apostrophe to the Old South Church.

A century now gone ! How chang'd
 The scene where once the quiet hamlet lay,
 And thou, with regal right, then reign'd
 Supreme. But time, art, progress, sped the day
 That triumphed in a City's birth :
 And now her mantling structures tow'r
 High o'er the scene, and scarce of worth
 Save thee, stands vestige of primeval hour.

Long in thy pristine glory stand ;
 Thy clock true vigil keep ; thy bell long peal
 For worship pure, and through the land
 Still louder, longer, sound our country's weal.
 Peace be within thy walls ; and 'round
 Thee blessings still ; let Sabbath's first sweet rays
 Long kiss thy spire, and gospel sound
 Speed on thee, brighter, halcyon days.

The company were gratified at the presence of the Rev. David Perry of Brookfield, Vt., the Rev. Clarendon Waite of Rutland, respected sons of the Old South ; the Rev. J. D. E. Jones, the Superintendent of the City Schools, and the Rev. Samuel Souther, the former City Missionary ; and in closing the interesting exercises of the occasion, the sole regret was, that the lateness of the hour, ten o'clock, deprived the company of the pleasure of hearing from many of the invited guests.

The Band played the air of "Sweet Home," and the company slowly retired, feeling and saying that they had enjoyed a good and profitable season.



HISTORICAL NOTES.

The late William Lincoln Esq., in his History of Worcester, published in 1836, gave a full and faithful account of the First Parish and its meeting house, and Charles Hersey, Esq., has recently published a new edition of that valuable work, with a supplement. The work has been extensively circulated in this community, and the Committee, therefore, appointed for the purpose, have confined their attention mainly to such additional facts, as have fallen within their reach.

1. *The Model of our Old South*.—We are under renewed obligations to the Rev. George Allen, of Worcester, for a reference to the History of the Old South Church in Boston, by the Rev. Benjamin B. Wisner, D. D., the former pastor, published in 1830. That church was first occupied for public worship, April 26, O. S. 1730. And it appears from a plan of the interior of it, accompanying the historical notes of Dr. Wisner, that the Old South of Boston was almost an exact model of the Old South of Worcester, erected thirty-three years afterwards. This fact may detract from the credit of the Worcester architects for originality, but certainly not for good taste, for both churches were amongst the most comely and convenient of their day.

2. *Original Owners of the Pews*.—Before the attention of the Publishing Committee was called to the plan annexed to the work of Dr. Wisner, they had thought of publishing a copy of the ancient plan of the interior of our church referred to by the President in his introductory remarks; but they are dissuaded from doing so, by a consideration of the inconvenience of pub-

lishing the requisite folio sheet to accompany a book, especially in the pamphlet form. And they content themselves, and hope to satisfy the public, by giving a handsome frontispiece, exhibiting a northwest view of the exterior of their church, and the following list of the original proprietors of the sixty-one pews on the floor. It is proposed by the Committee of Arrangements, to suspend their plan referred to, upon the walls of the Chapel, so that by a reference to it, the location of the pew of any original proprietor, may be readily seen.

Names of the Original Pewholders in the First Church in Worcester.

John Chandler, Esq.,	18	Thomas Stearns,	44	Joseph Blair,	59
Jacob Hemingway,	17	Isaac Gleason,	24	John Mower,	36
Daniel and Abel Hey-		Nathan Perry,	10	Isaac Moore,	58
wood,	19	Josiah Brewer, Esq.,	54	Thomas Parker,	37
Francis Harrington,	16	John Boyden,	43	Ezekiel How,	27
Elisha and Robert		Samuel Miller,	25	John Chandler, Esq.,	
Smith,	20	Joseph Clark, Jr.,	9	assignee of Asa	
Josiah Harrington,	15	Luke Brown,	53	Flagg,	7
Robert Barber,	21	Daniel Boyden	42	Samuel Hunt, assignee	
Daniel Ward,	14	James Goodwin,	53	of Thomas Cowden,	28
Tyrus Rice,	13	Thomas Rice,	38	John Mahan,	6
Daniel McFarland,	49	Matthew Gray,	56	Timothy Paine, Esq.,	33
James Putnam, Esq.,	45	John Chaddick,	39	Nathaniel Adams,	1
James McFarland,	48	Benjamin Flagg,	55	John Chandler, Esq.,	32
Gershom and Comfort		David Bancroft,	40	Gardner Chandler, Esq.,	2
Rice,	46	William McFarland,	54	Samuel Mower,	31
Jonathan Stone,	47	Samuel Curtis,	41	James Brown,	3
Jacob Chamberlin,	22	Josiah Pierce,	46	Jacob Holmes,	30
Joshua Whitney	12	James Nichols,	8	Thomas Wheeler,	4
Elisha Smith, Jr.,	23	Robert Gray, Jr.,	61	Israel Jenison,	29
Nathaniel Moore,	11	Ebenezer Lovell,	34	John Chandler, Esq.,	5
John Curtis,	51	Jonathan and David		Town's pew,	50
		Fisk,	60		
		Asa Moore,	35		

3. *Location and materials of the House.*—After much delay, the definite location of the “new Meeting House” was fixed by the following action of the town.

“At a Town meeting held at the meeting House in Worcester after due warning on ye 18th May, 1763.”

“Upon the fifth article in the warrant relative to the alteration of the Place for the New Meeting House the Question being put if the Town would give order for setting Sd House on ye Gravelly Knole between Mr. Putnams and the Burying Place and it passed in the negative. Thereupon

Voted—that the Committee for Building the New Meeting House, as soon as may be pull Down the Old Meeting House and save what stuff they can, and

that the New Meeting House be sett on ye spot where the old one stands, as may be convenient, and that the new House Front ye Country Road. Former votes of the Town in March, 1762, Notwithstanding."

"Voted, That the sd Committee Hire a suitable Number of men to Raise the New meeting House in the cheapest manner they can, and that there be no Public Entertainment."

[A copy of the record,

Attest, SAMUEL SMITH, City Clerk.]

Though the building Committee were prudently instructed to *save* what stuff they could from the Old Meeting House erected in 1719, it is not probable that much of it was wrought into the new House. It is a reliable tradition that the principal part of the timbers for the new House was taken from the woods extending south, southeast from Washington Square, in the direction of Union Hill. It is said, however, that some was obtained from Tatnuck and other quarters.

The timbers of the House are very large and substantial. This fact accounts for the remarkable state of preservation in which we now find it. Whoever sees the exposed timbers of the attic, will cease to wonder that the town directed the committee to employ picked men for the raising, and they will also be prepared to credit the tradition, that it became necessary to invite men from Boston, with their appropriate mechanical tackle, to aid in the work.

It appears that the old House was demolished without much ceremony. Soon after the erection of the new House, the records of the town show that the remaining materials of the old House were sold at auction, and it is not known that a fragment of them now exists, except the printing blocks of Peter Stowell, before referred to.

So intent were the men of Worcester in their enterprise for getting up a new Meeting House, that they appear to have lost no time in the manifestation of regret at the loss of the old one, which had been consecrated by their devotions for more than forty years. Not so with the fathers of the Old South in Boston. Friday, the 28th of February, O. S., 1728-9, they observed as a day of fasting and prayer, on the occasion of taking down their old Meeting House, erected in 1669, and erecting a new, and the present House, on the same ground. Their senior pastor, the "good Dr. Sewall," informs us in his journal, that "the day was observ'd

as a day of prayr, by the South Chh. and congregn., to humble ymselves before ye Ld. and ask his presence in ye difficult and momentous affair in wch yy are engag'd. A. M., Mr. Foxcroft began with prayr. P. M., Mr. Coleman. A. M., Mr. Prince, [his colleague] preach'd from Sam. 3. 41. I preach'd P. M. from Ps. 127. 1. I hope we had ye tokens of G's gracious presence with us. Ye congregation generally attended, and many others with ym. I hope G. enabled me, in public and private, to look earnestly to him ys day. O L'd. hear, forge' and doe as the matter may require."

4. *First Occupancy of our Church.*—The President cautiously said in his introductory remarks that it did not appear that *our* Old South was ever formally dedicated; implying a doubt whether there could have been such a variance from modern usage, when almost every public structure is dedicated, whether sacred or profane. But Dr. Wisner asserts that the Boston Old South "was not dedicated in the manner now practiced, but was first occupied on the Sabbath April 26,—corresponding to May 7, N. S. 1730." So that the omission of a formal dedication of our Old South in 1763 appears to be sanctioned by the usage of the age in which it was erected.

The similarity of manner in which religious services were first held in the old South of Boston, and the Old South of Worcester, is worth noticing. Dr. Wisner says that on the day of the first occupancy of the Boston Old South, "Mr. Sewall preached in the morning from Haggai, 3: 9. "The glory of this latter House shall be greater than the glory of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." In the afternoon, Mr. Prince preached from Psalm 5: 7. 'As for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.'"

The Rev. Mr. Maccarty on the first occupancy of his Old South, preached from 1. Chronicles, 29: 16, 17. "O Lord, our God, all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and it is all thine own."

"I know, also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart, I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee."

5. *Addition to the Material History of the Church.*—It was the design of the President in his introductory remarks, to give a succinct material history of the Old South. Upon recurrence to them, but little, essential to such a history appears to have been omitted. But for the sake of completeness, the Committee add from Lincoln's history the facts, that the present bell of the Church was cast by Revere & Sons of Boston, in 1802. It weighs 1975 pounds, and bears the inscription,

"The living to the church I call,
And to the grave I summon all."

May its first delightful service be long continued! It has been relieved from its last solemn service, ever since the year 1856, under the mayoralty of the Hon. Isaac Davis.

The clock in the bell tower was made by Abel Stowell in 1800.

The blinds were put upon the the windows of the Church, at the time the alterations were made in 1828.

6. *Decorations of the Church on the Anniversary.*—In addition to those alluded to by the President, were a fine painting of the Rev. Mr. James, with miniature likenesses of all the other ministers of the parish, since the days of the Rev. Dr. Austin. It was a matter of much regret that none of Dr. Austin could be found. We find in the fact, proof of modern improvement of taste, in preserving those works of art, to aid in the recollection of absent or deceased friends. The likenesses referred to were suspended in front of the galleries upon each side of the pulpit.

Suspended from the drapery in the rear of the pulpit, was an oblong floral design, with an evergreen ground, festooned at the lower edge. In the centre, wrought with the white blossoms of the life everlasting, were the conspicuous figures **1763**. At the front corners of the pulpit, were placed two bouquets. These works of art were the productions of a young gentleman of the congregation.

7. *Music on the Occasion.*—The order and style of the music on the occasion, was the conception of Edward Hamilton, Esq., the former talented Director of the Old South choir. It was a dramatic history of Church Psalmody; and without any previous concert upon the subject, very aptly illustrated the remarks of Dr. Bacon.

The practice of singing "in the usual way," by lining off to the congregation, by the deacon, prevailed in Worcester till 1779.

But we are informed by Dr. Wisner in his history of the Old South in Boston, that the change in singing there, from the *usual* to the *ruleable* way, took place in 1768, five years before the erection of our church. It appears, therefore, that the reform was about twenty years in travelling from Boston to Worcester; no more than what we should expect in the tardy locomotion of things spiritual as well as material at that period.

It is worthy of notice, that the change took place at the Old South in Boston, on the Sabbath on which Dr. Sewell delivered a funeral discourse, on the occasion of the death of his venerable colleague, Dr. Prince, who died December 22d, 1758. On that occasion "the Revisal of the Psalms," by Dr. Prince was first introduced in public worship. Dr. Wisner states in a note to his history, at page 31, "that it appeared from the records, that the practice of reading and singing line by line had been continued till this time; in commencing the use of the Revisal, it was, by a vote of the Church, discontinued."

The vote referred to was by the Church and congregation, as follows: "That yese Psalms be sung without reading line by line as has been usual, except on evening lectures and on extraordinary occasions w'n ye assembly can't be generally furnished with books."

Though this change in the mode of conducting church music, was not fully effected in Worcester till 1779, yet it is true as stated by Dr. Bacon in his discourse, that strenuous efforts were made by the people in that direction for many years before.

The committee deem it proper to remark, that the quaint hymn, rendered after the manner of 1763, was received by the large congregation standing and facing the pulpit, with the utmost gravity and propriety. And as to the choice and beautiful concluding hymn, suggested by the analogy of the occasion to the century plant, and rendered by the organ and full choir, in the approved manner of modern church music, it need only be said, that it inspired the admiration of all who heard it.

8. *The Organ*.—The introduction of the organ in 1846, is an era in the musical history of the Old South. Previous to that time the choir had been aided by powerful "stringed instruments," as humorously described by the Rev. Dr. Nelson in his letter to us. But since the introduction of the organ, the big bass

viol and its smaller stringed accompaniments, have all disappeared, and, although scarcely twenty years have elapsed since the change, they are now sought only as relics of antiquity, to be brought forth on some centennial occasion. As such they were brought forth at our anniversary, in illustration of church music at the commencement of the present century. And old "Northfield," in its palmiest days, was never enacted with its fantastic fugues, in more effective style.

At an early period, the puritanical sects had strong religious scruples about introducing any instrumental music in their devotions. And one respectable sect, the six principal Baptists, that settled in Bristol County, in the Plymouth colony and the neighboring parts of Rhode Island, according to Backus in his Church History, did not allow, previous to the American Revolution, any music in their religious meetings. And they hence received the designation of "anti-singing Baptists." But the scruples as to the use of instrumental music in church services, was much more pervading. And it is noticeable that the controversy upon that subject in this country, was flagrant when the Old South church was built in 1763.

Whatever may have been the original merits of this controversy, so far, at least, as the organ is concerned, that has received a unanimous verdict in its favor. And the charming poet of the "Seasons," has chanted its triumph, in one of his sweetest strains :

" Yet Chief for whom the whole creation smiles ;
At once the head, the heart, the tongue of all ;
Crown the great hymn ! In swarming cities vast,
Assembled men, to the deep ORGAN join
The long resounding voice, oft breaking clear,
At solemn pauses, through the swelling base ;
And as each mingling flame increases each,
In one united ardor, rise to heaven."

Some allusion to this controversy seemed proper in a notice of the changes that have taken place in the churches of puritanical origin. And we close this notice, by a letter upon the subject, from the learned and obliging Librarian of the American Anti-quarian Society .

HON. IRA M. BARTON,

DEAR SIR :—I enclose the memorandum I mentioned respecting the discussions on the subject of church music. It seemed to me that the year 1763 was

the beginning of a new era in relation to the use of instruments in public worship, more particularly organs, of which two were ordered, I think, for Philadelphia in that year by the Episcopalians.

Very truly yours,

S. F. HAVEN.

In the year that the Old South meeting house in Worcester was erected, (1763) a pamphlet was printed in Philadelphia, entitled "The Lawfulness, Excellency, and Advantage, of Instrumental Music in the Public Worship of God, urged and enforced from Scripture, and the example of the far greater part of Christians in all ages." "By a Presbyterian."

The writer says, "I shall not wonder if the attempt I am making towards introducing the use of instrumental music into the worship of those societies who have hitherto been taught to look upon such as unlawful and unscriptural, should be attended with the same opposition with the promulgation of the gospel itself." He states that St. Paul's church, Philadelphia, is the only English congregation in that Province that has an organ.

The writer's zeal seems to have been excited by the opposition he anticipated, and he makes the most of scriptural sanction. He tells us that long before the flood Jubal followed the making of organs as a trade; and that at the dedication of Solomon's temple the great Concert of Praise was enlivened with "an hundred and twenty trumpets, assisted by a proportionable number of other kinds of musical instruments—among which we may rest assured the well toned organ found a place."

This pamphlet not only exhibits the general opposition that prevailed against the use of organs and other instruments of music in churches at that date, 1763, but also indicated the beginning of a movement among congregationalists in favor of their introduction.

So late as 1786, "A Tractate on Church Music," extracted from Price's Vindication of Dissenters, was reprinted in London under the sanction and recommendation of the celebrated Dr. Price and Dr. Kippis, and inscribed to Rev. Dr. Chauncey and Rev. Mr. John Clark, of the First Congregational Church in Boston.

This tract, which is a very learned one, goes profoundly into the usages of the ancient churches, and undertakes to prove that the use of musical instruments in the Christian church receives no sanction from antiquity. The Homilies of the Church of England are quoted as bearing testimony against them; and it is stated that Luther "reckoned organs among the ensigns of Baal." That musical instruments were allowed and even prescribed in the worship of the Jews is admitted, but they are regarded as holding the same place with many of the ceremonials which were "condescended" to that people on account of their weakness and childishness.

9. *Versions of the Psalms used at the Old South.*—The Psalm sung by the choir in the "usual way" of 1763, was a version of Psalm

103, verses 17—22; which, in our common English Bible, is as follows:

17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

18. To such as keep his covenant, and to those that remember his commandments to do them.

19. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.

20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure.

22. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

The following is a literal copy of the version of the above psalm by Richard Mather of Dorchester, and the "Apostle Eliot," and his colleague, the Rev. Mr. Welde of Roxbury, found in the library of the American Antiquarian Society. It was published in 1640, and was "printed by Steeven Daye at our Cambridge." Dr. Thomas, in his History of Printing, says it was the first book printed in this country; though printing had been introduced before in some parts of Spanish America:

"But yet Gods mercy ever is
shall be & aye hath been
to them that fear him; and's justice
unto childrens children.

To such as keepe his covenant,
that do in minde up lay
the charge of his commandement
that it they may obey.

The Lord hath in the heavens hye
established his throne
and over all his Royallty
doth beare dominion.

O yee his Angells that excell
in strength blesse yee the Lord
that doe his word, that harken well
unto the voyce of 's word.

All yee that are the Lords armies
 O bless Jehovah *still* :
 & all ye ministers of his
 his pleasure that fulfill.

Yea all his works in places all
 of his dominion,
 blesse yee Jehovah : O my soul,
 Jehovah blesse *alone*."

This version appears not to have commended itself to universal favor. The muses were probably not over propitious to Richard Mather, and the learning of Eliot in the Indian languages, would not be likely to improve his English versification. The Rev. Mr. Shepard of Cambridge, reflected rather cavalierly upon the reverend authors in the following stanza :

Ye Roxbury poets, keep clear of the crime
 Of missing to give us very good rhyme ;
 And you of Dorchester, your verses lengthen,
 But with the text's own words you will them strengthen.

Perhaps we ought to make amends for giving currency to this aspersion upon the poetic character of Richard Mather, and for that purpose, we give the favoring testimony found in the epitaph on his monument in the ancient graveyard in Dorchester :

" Divinely rich and learned RICHARD MATHER,
 Sons like him, prophets great, rejoic'd this father.
 Short time his sleeping dust's here's covered down,
 Not so his ascended spirit or renown."

" Ob. Apr. 22, 1669, *Ætatis suæ* 73."

And to prove that the New England version of the Psalms was as good as other poetry of the day, we give the contemporaneous epitaph of Major General Atherton, found in the same graveyard :

HERE LYES OVR CAPTAINE AND MAIOR OF SVFFOLK WAS WITHALL
 A GODLY MAGISTRATE WAS HE AND MAIOR GENERALL
 TWO TROVPS OF HORS WITH HIME HERE CAME SUCH WORTH HIS LOVE DID CRAVE
 TEN COMPANYES ALSO MOVRNING MARCHT TO HIS GRAVE
 LET ALL THAT READ BE SVRE TO KEEP THE FAITH AS HE HATH DONE
 WITH CHRIST HE LIVS NOW CROWN'D HIS NAME WAS HVMPHRY ATHERTON.
 HE DYED THE 16 OF SEPTEMBER, 1661.

In 1650 the New England version was revised and improved by President Dunster of Harvard College and Mr. Richard Lyon ; and Dr. Thomas says the same passed through fifty editions.

The degree of perfection to which the version had arrived in 1762, will appear by reference to the specimen on page 54, lined off to the congregation in the Church.

The version of 1758, by the Rev. Dr. Prince, he states to have been "an endeavor after a yet nearer approach to the inspired original as well as the rules of poetry."

Dr. Prince subjoined to his revisal, a few of the *spiritual songs* of Dr. Watts; but he could not tolerate the poetic license taken by him in his version of the Psalms.

The complete English version of the Psalms by Tate and Brady, was published by royal permission, in 1698, and the same is now in use in the English Church, and by the Protestant Episcopal Church in the United States. Their version of the portion of the 103d. Psalm referred to, may readily be seen by turning to the Common Prayer Book, and it is not here inserted. About the time of the erection of the Old South Church, the version of Tate and Brady superseded the New England Psalm and Hymn Book.*

The version of the Psalms by Tate and Brady continued in use in our Church till the year 1790.

The adoption of the version of the Psalms by Dr. Watts, and of a church creed, signalized the commencement of the administration of the Rev. Samuel Austin. By his influence the change in the psalmody of the Church appears to have been effected without controversy. But ex-Gov. Washburn, in his history of Leicester, says, that the version of Watts was not generally adopted till after the revolution, "and then only after a long and violent struggle." And the Hon. James Draper, in his history of Spencer,

*For this fact we have the authority of Mr. Lincoln, who probably derived it from the records of the Church which he had in his hands while compiling his valuable history of Worcester. Those records, from 1716 to 1816, have most unfortunately been mislaid or lost. Should this note lead to their discovery, it will save a very valuable source of local church history.

Mr. Lincoln's testimony is corroborated by the fact that in 1762 an edition of the version of Tate and Brady was published in Boston, with an "appendix containing a number of hymns taken chiefly from Dr. Watts' Scriptural Collection;" that a well-worn copy of that edition has come down from Mr. Macarty to his great granddaughter, Mrs. H. K. Newcomb; and that in 1788, an edition of the same work was published in Worcester by Isaiah Thomas, indicating that the version was then in demand in this county.

informs us, that in 1761, the church and congregation of that town met and voted on the claims to favor of the different authors of church psalmody, with the result of thirty-three for Sternhold and Hopkins, fourteen for Dr. Watts, and six for Tate and Brady. But the author adds that in 1789, "the good taste of the people prevailed," and the psalms and hymns of Dr. Watts were adopted. The following is his version of the portion of the 103d Psalm above referred to :

"But his eternal love is sure
To all the saints, and shall endure ;
From age to age his truth shall reign,
Nor children's children hope in vain.

The Lord the sovereign King
Hath fixed his throne on high ;
O'er all the heavenly world he rules
And all beneath the sky.

Ye angels great in might,
And swift to do his will,
Bless ye the Lord whose voice ye hear,
Whose pleasure ye fulfill.

Let the bright hosts who wait
The orders of their King,
And guard his churches when they pray,
Join in the praise they sing.

While all his wondrous works
Through his vast kingdom show
Their Maker's glory, thou my soul,
Shalt sing his praises too."

While we accord manifest poetic improvement in the version of Dr. Watts, we are impressed with the conviction, that no mere poetic rhyme nor measure can equal, in point of beauty and sublimity, the common version of the Psalms in our Scriptures. And we record with satisfaction, the fact, that, in our Church, the chanting of the Psalms is approved and increasing.

The version of the Psalms now used in the Old South, was set forth in 1845 by President Day, Dr. Bacon, and others, in behalf of the General Association of Connecticut. It generally follows Dr. Watts; but some of the Psalms, and the greater part of the subjoined collection of hymns, are taken from other authors of sacred poetry.

10. *Public Reading of the Scriptures.*—Mr. Lincoln states in his History of Worcester, at page 179, that “The public reading of a lesson from the scriptures, as a stated portion of religious service, was not introduced into New England until near the middle of the last century;” and that “the following extract from the records of the church, shows the period when it was first commenced here.”

“1749, Sept. 3. Voted that thanks be given by the pastor, publicly, to the Hon. John Chandler, Esq., for his present of a handsome folio bible for the reading of the scriptures, which laudable custom was very unanimously come into by the church, at one of their meetings sometime before.”

The small bible, with texts noted, before referred to, in the cabinet of relics at Mechanics Hall, (from which our pastor read the scriptures on the day of our anniversary), is of small octavo size, and bears intrinsic evidence of having been much used by Mr. Maccarty in his pulpit. But what appears to have been regarded as a munificent bequest of the scriptures by Judge Chandler, in the folio form, no doubt provoked greater attention to the delightful part of church services, that consists in reading the scriptures. And all that can properly be inferred from the record of the church is, that the Rev. Mr. Maccarty, with his small octavo Bible, was not able to read conveniently so much as his people desired, and their brother Chandler liberally provided the means for gratifying their wishes. Certainly it should not be inferred that there had been any previous aversion to the reading of the scriptures in their public religious services; but rather to the contrary.

It is remarkable that the order taken by our Old South in 1749, for the public reading of the scriptures, finds its precedent in a corresponding order taken by the Old South in Boston, in 1737. According to the Rev. Dr. Wisner, in a note to page 30, of the history of his church; “April 24, 1737, the brethren of the church stay’d, and voted, that the holy Scriptures be read in public after the first pray’r, in the morning and afternoon; and that it be left to the discretion of the pastor, what parts of Scripture to be read, and what to expound.”

Upon this record Dr. Wisner remarks, “that this was doubtless the introduction of the reading of the Scriptures in public worship in the congregation; our fathers having long abstained from the commendable practice, to be, in this respect as in others, as differ-

ent as possible from the Church of England, which *requires* the Scriptures to be read, and *prescribes the portions for every service.*"

It would falsify history to say that the colonists had not strong prejudices against the ceremonials of the Church of England. Their legislation against Christmas, the most highly cherished festival of the English Church, strongly attests to that fact. But still the record of the Boston Old South, and the argument or rather the assertion of Dr. Wisner, come far short of proving that the colonists were averse to the principle or practice of reading the Scriptures in public worship. They only induce the belief that any prejudices the colonists may have had upon the subject, related not to the reading of the Scriptures, but to the forms of reading prescribed in the English Liturgy. But however that may have been, the enlarged religious charity of the age, and an abatement of the imposing ceremonials of the English Church by its successors in this country, quite disarm the prejudices, if any ever existed, in the way of a liberal public reading of the Scriptures, by all sects that profess and call themselves Christians.

11. *The Ministers of the Parish.*—As under the laws of this Commonwealth, ministers are recognized as holding an important official relation to the parish as well as to the church, some notice of the successive incumbents of our pulpit, will not only be proper but expected. This notice, though complete, must necessarily be short, and for the materials of it we are largely indebted to the *Manual of the Church*, published in 1854.

It would be an agreeable service to speak of the life and character of the incumbents of our pulpit, but the limited extent of these notes does not admit it. We can here only add a few additional facts from which others may perform the grateful service, making reference to Mr. Lincoln's *History of Worcester*, and to the "*Worcester Pulpit*," by the late and lamented Rev. Dr. Elam Smalley, pastor of the Union Church, who died at Troy, N. Y., July 30th, 1854.

1. The Rev. ANDREW GARDNER was the first ordained minister of Worcester. He was a native of Brookline, Mass. — graduated at Harvard College in 1712 — was settled at Worcester in the fall of 1719, when a meeting house was erected on the present site of the Old South; and was dismissed by a mutual council, Oct. 31st, 1722. The Rev. Peter Whitney, in his history of the

County of Worcester, states that Mr. Gardner was afterwards settled at Lunenburg, from whence "he moved up nigh to Connecticut river, in New Hampshire, where he died in a very advanced age."

2. The Rev. ISAAC BURR, the second minister of Worcester, was born in Fairfield, Conn. in 1698 — graduated at Yale College in 1717 — was ordained Oct. 30th, 1725 — was dismissed, upon the advice of a mutual council, in March, 1745, and afterwards removed to Windsor, Vt.

3. The Rev. THADDEUS MACCARTY was born in Boston in 1721 — graduated at Harvard College in 1739 — was ordained at Kingston, Plymouth county, Nov. 3d, 1742, where he ministered three years, and was installed at Worcester, June 10th, 1747, where he died July 20th, 1784.

4. The Rev. SAMUEL AUSTIN was born in New Haven, Nov. 7th, 1760 — graduated at Yale College in 1784 — was installed as minister of the First Parish in Worcester, Sept. 30th, 1790 — was elected President of the University of Vermont in 1815, retaining a nominal relation to the Church and parish in Worcester — was dismissed Dec. 23d, 1818, and died at Glastenbury, Conn., Dec. 4th, 1830.

5. The Rev. CHARLES A. GOODRICH was born in Berlin, Conn. — graduated at Yale College in 1815 — was ordained at Worcester as colleague with the Rev. Dr. Austin, July 15th, 1816 — was dismissed at his own request, Nov. 14th, 1820, and died at Hartford, Conn., June 4th, 1862.

6. The Rev. ARETIUS B. HULL was born at Woodbridge, Conn. Oct. 12th, 1788 — graduated at Yale College in 1807 — was ordained at Worcester, May 22d, 1821, and died there May 17th, 1826. (See note 14.)

7. The Rev. RODNEY A. MILLER, born at Troy, N.Y. — graduated at Union College in 1821 — pursued his course of theological studies at the Princeton Seminary, N. J. — was ordained at Worcester, June 7th, 1827 — was dismissed by a mutual council, April 12th, 1854, and now resides in Worcester.

8. The Rev. GEORGE PHILLIPS SMITH of South Woburn, (now Winchester) Mass., was born at Salem, February 11th, 1814 — graduated at Amherst College in 1835, and at the Andover Theological Seminary in 1840 — was installed at Worcester, March 19th, 1845, and died at Salem, Sept. 3d, 1852.

9. The Rev. HORACE JAMES of Wrentham, Mass., was born in Medford, May 6th, 1818—graduated at Yale College in 1840—pursued a course of theological study at the New Haven and Andover Seminaries—was installed at Worcester Feb. 3d, 1853—was appointed chaplain of the 25th regiment of Mass. Volunteers, in Oct. 1861—was dismissed, at his own request, Jan. 8th, 1863, and now retains his connection with the army.

10. The Rev. EDWARD ASHLEY WALKER of New Haven, Conn. was born at that place Nov. 24th, 1834—graduated at Yale College in 1856—pursued his theological course at New Haven, and the universities of Heidelberg and Berlin—was installed at Worcester, July 2d, 1863, and is now the minister of the First Parish and pastor of the Church.

12. *Deacons and Members of the Church.*—Though deacons sustain no relations to the parish, other than that of prominent members of it, yet as they are officers of the church, and recognized legal trustees of the same, we here note their

Names.	Election.	Death.	Age.
Daniel Heywood,	1716,	April 12, 1773,	79
Nathaniel Moore,	"	November 25, 1761,	84
Jonas Rice,	January 14, 1748,	September 20, 1753,	81
Thomas Wheeler,	" " "	February 1, 1769,	73
Jacob Chamberlain,	December 16, 1751,	March 17, 1790,	71
Samuel Miller,	" " "	September 9, 1759,	81
Nathan Perry,	November 5, 1783,	February 14, 1806,	88
Thomas Wheeler,	" " "	January 12, 1795,	66
John Chamberlain,	November 15, 1791,	May 31, 1813,	68
Leonard Worcester,	October 19, 1797,	May 28, 1846,	79
David Richards,	November 23, 1801,	January 29, 1829,	78
Moses Perry,	June 18, 1807,	March 12, 1842,	80
John Nelson,	April 16, 1812,	January 14, 1834,	72
Lewis Chapin,	January 30, 1833,	Resigned.	
Moses Brigham,	" " "	Resigned.	
Nathaniel Brooks,	August 5, 1836,	November 3, 1850,	53
Nahum Nixon,	" " "	August 27, 1850,	62
John Bixby,	September 30, 1836,	July 14, 1853,	81
Richard Ball,	September 17, 1845,		
Allen Harris,	October 1, 1845,	Resigned.	
Jonas M. Miles,	" " "	Resigned.	
Caleb Dana,	April 4, 1851,		
Samuel W. Kent,	January 2, 1861,		
Charles A. Lincoln,	February 1, 1861,		

Caleb Dana, *Clerk.*

Richard Ball, *Treasurer.*

Number of members of the Church, 557.

13. *The Solid Men of Worcester in 1763.*—The original sixty-one pews on the floor of the Old South, were valued at from nine pounds

to four pounds ten shillings each. Then the choice in the pews was given to the inhabitants, in the order of the amount of taxes paid by them respectively upon their real estate. An order of preference, one would suppose, better suited to the latitude of feudal Old England, than that of her Province. By the repeated and gratuitous kindness of our City Clerk, we give a complete list of those feudal lords of Worcester, in 1763. A comparison of this list with the list of the pewholders given in note 2, will show that they do not entirely coincide; showing also, that the tax payers did not always avail themselves of the right of pre-emption which the vote of the town gave them.

“At a Town Meeting held at Worcester, on ye 14th Day of Dec'r., 1763, one o'Clock Afternoon, at ye Meeting House, by Adjournment from ye 12th of S'd. Month,”

“Voted, that the Pew No. 18 be granted to ye Home Stead Farm of ye late Hon'ble. John Chandler, Esq., in consideration of his Donation towards Building S'd. House.”

“Voted, That ye following persons have their Choice of Sd. Pews, & in ye Order following, viz :—John Chandler, Esq., Daniel & Abel Heywood, Thomas Stearns, Samuel Mower, Josiah Harrington, Gershom & Comfort Rice, Elisha & Robert Smith, Nathaniel Adams, James Brown, Jacob Hemingway, Israel Jennison, Joshua Biglo, Francis Harrington, John Chandlers Mill Farm, Gardiner Chandler, Esq., Nathaniel Moore, John Curtis, Jonathan Stone, John Chaddick, Elisha Smith, Jun'r., Tim'o. Paine, Esq., Daniel Ward, John Boyden, Thomas Rice, Jacob Holmes, Joshua Whitney, Joseph Clark, Junr., Jacob Chamberlin, James Goodwin, Thomas Cowden, [Ebenezer Flagg,] Robert Barber, Ezekiel How, James Putnam, Esq'r., Tyrus Rice, Mathew Gray, Isaac Gleason, Nathan Perry, Thomas Wheeler, Daniel McFarland, David Bancroft, Samuel Miller, Daniel Boyden, Benjamin Flagg, William McFarland, Luke Brown, James Nichols, Josiah Peirce, Amos Wheeler, Asa Flagg, Ebenezer Lovell, Samuel Curtis, Josiah Brewer, Esq'r., Thomas Parker, Asa Moore.”

A copy of the record,—

Attest,—SAMUEL SMITH, *City Clerk.*

14. *The Rev. Aretius B. Hull.*—There has probably been no clergyman of the Old South Church, that is remembered with more affectionate respect than the Rev. Mr. Hull. And the presence of his two sons, the Rev. Joseph D. Hull of Hartford, and Aurelius B. Hull, Esq., of Brooklyn, N. Y., was amongst the pleasant incidents of our anniversary occasion. Their father died at

Worcester while they were children, after a very happy administration of five years. He was, at first, buried in the Mechanic street burying ground, but his remains were afterwards removed to the Worcester Rural Cemetery, and interred in the lot of Dr. John Green, on the east side of the "South Avenue." Dr. Green, with his accustomed liberality, not only gave the site for the pious use, but co-operated with the parishioners of Mr. Hull, in erecting over his grave a substantial marble monument.

On the morning of the anniversary, before the exercises in the Church commenced, the two sons, with very becoming filial devotion, in company with a friend, visited the grave of their father, with the assurance that upon their return home, they should pay like respect at the grave of their mother in New Haven.

But the principal object in introducing this note is, to place on record, the epitaph on Mr. Hull's monument, which, we believe, has never been printed. The Worcester Rural Cemetery was incorporated in 1838. But we are not aware that the inscriptions upon the monuments and headstones in that beautiful cemetery have ever been published. The epitaph on the monument of Mr. Hull, was dictated by his friend and parishioner, the late Samuel Jennison, Esq. It is remarkable for what does not always characterize the literature of epitaphs, *truth* and *good taste*.

THIS MONUMENT
IS ERECTED TO COMMEMORATE
THE FAITHFUL SERVICES, AND THE VIRTUOUS
EXAMPLE OF THE
REV. A RETIUS BEVIL HULL,
MINISTER OF THE FIRST
CONGREGATIONAL SOCIETY IN WORCESTER.
HE WAS BORN AT WOODBRIDGE, CONN.
OCT. 12, 1788;
GRADUATED AT YALE COLLEGE IN 1807,
WHERE HE WAS SIX YEARS A TUTOR;
AND WAS ORDAINED IN WORCESTER,
MAY 22, 1821.
HE DIED MAY 17, 1826, AGED 38.

He endeared himself to the people of his charge by his affectionate and assiduous devotion to his ministerial and pastoral duties; while the suavity of his manners, the purity of his life, and the sincerity and earnestness of his

efforts in advancing the cause of education, and in the promotion of the general interests of the community, commanded its respect and gratitude.

He was a scholar of refined taste and the style of his discourses was unusually chaste and perspicuous, earnest and direct, harmonizing with the tenor of his life, and rendered yet more impressive, during the greater part of his ministry, by his conscious and evident nearness to the grave.

Accustomed to the best forms of polished life, he was dignified without display, and courteous without dissimulation; constantly manifesting in his private intercourse and his public labours, that for himself and others, he sought first the Kingdom of Heaven.

“Cautious himself, he others ne’er deceived,
Lived as he taught, and as he taught, believed.”

15. *Settlement and Support of the Ministry.*—In both the Colonial and Provincial grants of land for plantations and towns, it was customary to insert an express condition, to insure the settlement of a “learned and orthodox minister.” But in the case of Worcester, the grant of about eight miles square, was placed in the hands of a prudential committee, who were enjoined to take due care that “a good minister of God’s word be placed there, as soon as may be; that such people as may be there planted may not live like lambs in a *large* place.”

In the case of Worcester, therefore, a *trust* was substituted for a *condition*. The original committee appointed in 1668, were Capt. (afterwards General) Daniel Gookin, Capt. Thomas Prentice, Mr. David Henchman and Lieut. Richard Beers, or three of them, of whom Capt. Gookin should be one. At the subsequent efforts to settle the town, committees were appointed under a similar trust, which proved equally effective as a condition.

Upon the attempt to re-settle the plantation in 1684, the Committee, of whom *Major* Gookin was still Chairman, enjoined the proposed proprietors, “to take care to provide a minister with all convenient speed; and a schoolmaster in due season; and in the interim, that the Lord’s day be sanctified by the inhabitants meeting together thereon, to worship God as they shall be [able].” Upon the final and effectual organization of the Committee in 1713, under the administration of Governor Dudley, the same providence was manifested for the ministry and schools.

But before that time, in 1692, the Provincial Legislature took those subjects in hand, and, by “An Act for the settlement and support of Ministers and Schoolmasters,” established the law in relation to the support of ministers, substantially as it remained

for more than a hundred years. And as that time embraced both the period of the erection of the Old South Church in 1763, and of the incorporation of the second parish in 1787, it becomes material to the proper understanding of both those events in our ecclesiastical history.

The following is the Act referred to, it being the 4. Gul. et Mar. 1692.

“Sect. 1. Be it ordained and enacted by the Governor, Council and Representatives, convened in General Court or Assembly, and by the authority of the same, that the inhabitants of each town within this province shall take due care, from time to time, to be constantly provided of an able, learned, orthodox minister or ministers of good conversation, to dispense the Word of God to them, which minister or ministers shall be suitably encouraged and sufficiently supported and maintained by the inhabitants of such town. * * * And where there is no contract and agreement in any town respecting the support and maintenance of the ministry, or when the same happens to be expired, and the inhabitants of such town shall neglect to make suitable provision therein, upon complaint thereof made unto the quarter sessions of the peace for the County where such town lies; the said Court of quarter sessions shall, and hereby are empowered to order a competent allowance unto such minister, according to the estate and ability of such town, the same to be assessed upon the inhabitants by warrant from the court, directed to the selectmen, who are thereupon to proceed to make and proportion such assessment in manner as is directed for other public charges, and to cause the same to be levied by the constables of such town, by warrant under the hands of the selectmen, or of the town clerk by their order.”

“Sect. 2. Be it further enacted by the authority aforesaid, that when any town shall be destitute of a minister qualified as aforesaid, and shall so continue by the space of six months, not having taken due care for the procuring, settling and encouragement of such minister, the same being made to appear upon complaint unto their majesties’ justices at the general sessions of the peace for the county, the said court of quarter sessions shall, and hereby are empowered to make an order upon every such defective town, speedily to provide themselves of such ministers as aforesaid, by the next sessions at the farthest; and in case such order be not

complied with, then the the said Court shall take effectual care to procure and settle a minister qualified as aforesaid, and order the charge thereof, and of such minister's maintenance, to be levied upon the inhabitants of such town."

Under this law the Church of the first parish, or rather of the town was erected, at the common charge of the inhabitants, without any respect to their different religious opinions, if such existed. The legislation proceeded, upon the principle always recognized by the colonists, that the civil power might enforce the performance of a religious duty. The support of the ministry and of schoolmasters, was placed upon the same ground and by the same legislative act.

By the Constitution of the Commonwealth adopted in 1780, it is a remarkable fact, that while provisions for the support of public schools were left to the discretion of the legislature, it was provided in the third article of the Bill of Rights, that "the legislature shall, from time to time authorize and require the several towns, parishes, precincts, and other bodies politic, or religious societies, to make suitable provision, at their own expense, for the institution of the public worship of God, and for the support and maintenance of public protestant teachers of piety, religion and morality, in all cases where such provision shall not be made voluntarily."

The principles of the provincial act of 1692, so far as the same related to the support of the ministry, were thus incorporated into the constitution of 1780. In view of such a state of the law, we shall cease to be surprised at the tenacity with which a majority of the town in 1787, held upon their brethren who were incorporated as a second parish. The new parish embraced a respectable portion of the tax payers of the town; and we can account for the resistance to their *secession*, without imputing to the majority any unusual perverseness. By incorporating the second parish, the legislature, no doubt, acted like wise and just arbiters between the parties. They proved that they were wiser than the laws under which they acted. As said by the learned author of the Discourse, it was an early step in the progress of reform towards religious freedom; but it was not the consummation of it.

By acts passed in the years 1800 and 1811, provision was made

for exemption from taxation for parish purposes by a town or senior parish, by filing a certificate of the tax payer's membership in some other religious society. This was all the legislature could do, under the requirement of the third article of the Bill of Rights. But still the requirement of such certificates of membership, to exempt from taxation, was a perpetual source of irritation between different religious societies as well as individuals. In 1833, an amendment of the constitution was adopted relieving the legislature from the obligation of *requiring* towns, &c., to provide for the support of the ministry, and at the first session of the legislature, after the adoption of that amendment, the final act of religious freedom was passed, which placed the support of religious worship upon a purely voluntary basis, a provision that is now incorporated with the general laws of the commonwealth.

The effect of this change in the policy of the laws for the support of public worship, is such as the promoters of it anticipated. Some unfortunate individuals escape from the performance of the moral duty of supporting public worship. But society has been compensated tenfold, by the greater harmony and prosperity that has been superinduced by the voluntary system of support; and few, if any, desire a return to the compulsory.*

16. *The Common—now Central Park.*—As the First Parish have such an interest in the Common, or Central Park, as is necessary for the enjoyment of their Meeting house, some notice of the history of that ground seems to be appropriate.

The first allusion to the reservation of such a ground, is found in the doings of the committee having in charge the settlement of "a new plantation about fourteen miles westward from Marlborough, near Quinsigamond pond, at a meeting in Cambridge, July 6th, 1669." Present, Daniel Gookin, Esq., Capt. Thomas Prentice, Mr. Daniel Henchman.

Mr. Lincoln, in his history, states that the record of the doings of the committee, at the commencement of our proprietary book, is in the hand writing of the "venerable Gookin." The 12th

* It is proper to state, that the Chairman of the committee of publication is responsible for this note. As a member of the committee on the judiciary in the Senate of 1834, he reported the bill referred to, entitled, "An Act relating to Parishes and Religious Freedom," and the same may be found in his hand writing, on the files of the General Court for that year."

article of their doings, is as follows. "That there bee a plase reserued in comon neare the center of the towne convenient for that purpose, about twenty acres for a trayning plase and to set a scoole house upon: as neare as may bee where the meeting house shall be plased."

No survey of this reservation appears, but there is no doubt it embraced not only the present Park, but the ground to the north of it, extending over Mechanic street, to the meadow on Mill brook. It was, indeed, *neare* the site of the first meeting house, which was situated contiguous to the present residence of George A. Trumbull, Esq., on Green street.

The subsequent records recognise the existence of the Common—the appropriation of a small portion of the east side of it as a burial ground, and, in 1719, the erection of a meeting house on the west side of it, upon the site of the present house.

In 1732, the proprietors appointed a committee to make a survey of the common land by the meeting house, and in 1734, the committee made return as by a copy of the subjoined record appears.

[Extract from the Proprietors' Records.]

Pursuant to a vote of the Proprietors of the *Comon* and undivided land in the south part of Worcester, May the 17th, 1732, appointing us a Committee to return a plat of the *Comon* Land by the Meeting House in Worcester, having surveyed the same find eleven acres and one hundred and forty rod including the Burial place and the road thro' the said *Comon* is Bounded as described in this platt herewith returned & survey by Benj'a. Flagg.

All of which is submitted to the Proprietors by us.

Worcester, Nov. 3d, 1734.

MOSES RICE,
THOS. STEARNS,
BENJA. FLAGG, Ju'r. }

A copy of the record,

Attest,—SAMUEL SMITH, *City Clerk*.

Worcester, Nov. 30, 1863.

It will be seen that the dimensions of the common as thus ascertained, are not nearly so large as those originally contemplated by the committee of the proprietors, for a training field and school house. A reference to the plan returned by the committee in 1734, indicates that the western boundary of the Common was just as it is now, by the "country road," or Main street, and the boundaries upon the south and east do not appear to have been much different from what they are now, by Park and Salem streets. But upon the north line of the Common, as found in

1734, a great change in the boundary has been made. At that time, judging from the *platt* returned by the committee, the north boundary of the public Common and school land, coincided nearly with the present line of Mechanic street. Since 1734, the north line of the common has been made to coincide with the south line of Front street; and it is not probable that any further curtailment of it will ever be suffered.

By a proximate survey of the Common, or "Central Park," as recently christened by the city government, made by Gill Valentine, Esq., it is now found to contain seven acres.

In 1834, the town voted "that the public common be enclosed and ornamented;" and the same, including the burying ground, was enclosed by a substantial fence, as we now find it. About the same time, the ground was graded; (particularly the "gravelly knoll" referred to in note 3, upon the east side of the Norwich and Worcester railway, near Park street,) enriched with a coat of loam and dirt from the streets; and set out with a variety of native forest trees. Such was the transition from the Common to the Park; saving upon both, the north and south sides of it, ample space for military and firemen's evolutions. For this great improvement of the grounds in the centre of the town, the public were much indebted to the late Col. John W. Lincoln, who was, at the time, Chairman of the Selectmen.

17. *Note to our descendants and successors of 1963.*—When you receive this note, you will, no doubt, have read with indignation and amazement, the history of the "*Great Rebellion*" which at present afflicts our otherwise happy country. And perhaps you will stop and ask, how we could turn aside from the great duties of patriotism at such a crisis, to attend to the minor social duties indicated by these proceedings? You will find a satisfactory answer, we trust, in our compliance with the divine precept, "these ought ye to have done, and not to leave the others undone."

As the minor services rendered by these historical notes were designed more for you than for the present generation, we would gladly have postponed their preparation till a more convenient season; we might thus have done the work relieved from distracting cares, and given to it greater completeness. But we could not block the progress of the rolling spheres. At the appointed

time, they brought around the Centennial of our venerable Church, and the duties connected with its appropriate commemoration must be performed *then or never*. And we know that you will make every proper allowance on account of the circumstances under which we have attempted to discharge those duties.

Before closing this note, you may desire to be informed to whom you are indebted for whatever of pleasure or edification you may derive from these proceedings. You will receive them at the same time you receive this note, and you will hence learn that they were instituted under the auspices of the mother of us all, the First parish of Worcester. But corporations, at the present day, do not work without the aid of material hands and thinking heads. And such aid has been given us, from sources both within and without the Parish, in instances quite too numerous to be particularized in this note.

Of the pecuniary aid rendered, we can speak more definitely. In order fully to secure the beneficial objects of our commemoration, it was found that a fund of about seven hundred dollars would be necessary. That amount was contributed with much liberality, in sums ranging from two to fifty dollars. And we cannot more appropriately conclude our services as the Committee of Publication, than by reporting to you the names of the donors, and hereto subjoining the same. We say their *names*, because, long before you receive this note, nothing else, of earth, will remain of them. In the list, you will find many ancient names, signalized in the early history of the town and parish—while there are many new ones to be honorably distinguished, we trust, by the virtues and services of descendants.

In full faith and hope, that amidst all our impending national trials, if we do our duty, God will favor us and our children, as He favored our fathers, we remain

Yours, in the bonds of Christian charity,

IRA MOORE BARTON,
ALLEN HARRIS,
CALEB DANA.

DONORS TO THE CENTENNIAL FUND.

Allen Harris,
James Estabrook,
Aury G. Coes,
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Asa H. Hayden,
Wm. G. Moore,
Ashley Moore,
Elijah Hammond,
Eph'm F. Chamberlain,
Ira McFarland,
Sumner Cook.

FINIS.

Corrections.

Page 29, line 29, for "of enginery," read and enginery.

" 37, " 8, " "Vallomorosa," read Vallombrosa.

" 52, " 27, " "festal," read festival.

" 59, " 4, " "on invitation," read of invitation.

" 62, " 25, " "award," read accord.

" 72, " 2, " "1864," read 1854.

" 86, " 3, " "1768," read 1758.

" 87, " 11, " "principal," read principle.

" 88, " 24, " "exhibits," read exhibits.

" 95, " 35, " "1854," read 1844.

" 96, " 11, " "Heidelberg," read Heidelberg.

" 106, " 3, " "Samuel Bigelow," read Samuel T. Bigelow.

" " 9, " "Lyman Taft," read Lyman J. Taft.

" " 21, " "Asa H. Hayden," read Asa Hayden.

" " 3, " "Aaron M. Howe," read Archelaus M. Howe.

